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The Christian Century

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Steps to Atom Disarmament
By Daniel and Squires

The Southern Baptists
Editorial Correspondence

My Spiritual Journey
By Georges A. Barrois

June Survey of Books
By 11 Reviewers

JUNE 1, 1949

In This Issue

Cuthbert Daniel and Arthur M. Squires continue their series of articles on a road to atomic peace, with the concluding installment to appear next week.

Georges A. Barrois a native of France and a former member of the Dominican order, was formerly a member of the faculty of the Catholic University in Washington. He is now an assistant professor at Princeton Theological Seminary, teaching courses on biblical archeology, the thought of Thomas Aquinas and recent developments in Catholic thought. Next article in the series on "How My Mind Has Changed" will be by Paul Tillich.

Ernest J. Chave is professor of religious education in the federated theological faculty of the University of Chicago.

R. E. Gilmore is pastor of First Congregational Church, Hyde Park, Mass.

Harrop Freeman a member of the New York bar, is a lecturer on international law. He was formerly associate professor of law at Cornell University.

James M. Yard recently retired after many years as director of the Chicago round table of the National Conference of Christians and Jews.

Sidney E. Mead is professor of American Christianity in the federated theological faculty of the University of Chicago.

Virgil C. Aldrich is professor of philosophy at Kenyon College.

Lee E. Cannon is professor of modern languages at Hiram College.

Roland H. Bainton is professor of church history at Yale Divinity School.

Robert Root who recently returned from a trip around the world after two years at World Council of Churches headquarters in Geneva, is living in Ames, Iowa.

(Continued in Column 3)

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The Christian Century

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Calendar of Coming Events

May 15-June 1. Displaced Persons Campaign Preparation Period in Local Churches (Church World Service).

May 30-June 2. Disciple Ministers' Meeting, Brite College of the Bible, Fort Worth, Tex.

May 31-June 5. Northern Baptist Convention, San Francisco.

June 1-30. Displaced Persons Campaign Action Month (Church World Service).

June 1-10. International Lutheran Institute, conducted by VELKD, Bad Boll, Germany; theme: "The Christian Demand upon the School in the Life of the State."

June 5. Whitsunday.

June 6-10. American Lutheran Church Northwestern District Annual Convention, Pacific Lutheran College, Parkland, Wash.

June 6-11. National Fellowship of Indian Workers Triennial Conference, Bacone, Okla.

June 7-10. Christian Convocation, Duke University, Durham, N. C.

June 7-12. Augustana Lutheran Church 90th Annual Convention, Minneapolis.

June 8-12. Lutheran Free Church 53rd Annual Convention, Morris, Minn.

June 8-18. Council of the United Bible Societies Fourth Annual Meeting, New York.

June 8-24. Ecumenical Institute Study Course for Ministers, Celigny, Switzerland.

June 10-12. Grinnell College Institute of International Affairs, Grinnell, Iowa; theme: "Problems of the Middle East."

June 11-16. Church Conference of Social Work, Cleveland.

June 12-21. International Lutheran Institute, conducted by the National Lutheran Council, Bad Boll, Germany; theme: "The Lutheran Church in the Present World Situation."

June 13-16. New York Synod, United Lutheran Church, Convention, Holy Trinity Lutheran Church, Buffalo.

June 14. Festival Service, 300th Anniversary of Lutheranism in New York State, Buffalo; Franklin Clark Fry, speaker.

June 14-19. Church of the Brethren Annual Conference, Ocean Grove, N. J.

June 15-19. Congress of Racial Equality Conference Convention, Camp Joy, Cincinnati.

June 15-19. Finnish Suomi Synod 60th Annual Convention, Gardner, Mass.

June 15-23. Northern Baptist Convention National Youth Conference, Green Lake, Wis.

June 16-23. Northfield Girls' Conference, East Northfield, Mass.

June 17-20. Conference on Cooperative Christian Education (I.C.C.R.E.), Williams Bay, Wis.

June 17-24. International Congregational Church Council, Wellesley, Mass.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from Column 1)

Albion Roy King is professor of ethics and religion and dean of men at Cornell College, Mount Vernon, Iowa.

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The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, JUNE 1, 1949 NUMBER 22

EDITORIAL

NOW that the Truman Doctrine promise to protect Turkey and Greece has led to the North Atlantic guarantee to Britain, France, Belgium, Holland, Luxembourg, Canada, Norway, Denmark, Italy, Iceland and Portugal, a clamor is rising for a similar promise of American protection to the nations of the Pacific. Wellington Koo has been pressing Washington for such a pact on behalf of what is left of nationalist China. On May 15 Prime Minister Chifley of Australia announced that plans for a Pacific pact, paralleling the Atlantic alliance, were under way. On May 17 President Rhee of South Korea called for negotiations "at once" to guarantee the future of non-Communist governments in Asia "before the Soviet tide now rising in the East assumes the proportions of an irresistible flood." Secretary of State Acheson apparently began to fear what the effect might be on a Senate which has yet to ratify the North Atlantic Treaty if that body gets the idea that the United States is presently to be obligated to provide military protection for its friends all over the globe. The day after President Rhee broke into print, Mr. Acheson told a press conference that "the United States is not currently considering participation in any further special collective defense arrangements other than the North Atlantic Treaty." Yet there is an inescapable logic in Syngman Rhee's rhetorical question: "Who would close the front door and leave the rear open—especially when rows are already taking place in the rear yard?" If the regional military alliance policy for containing Communism is endorsed by ratification of the North Atlantic Treaty, then eventually the Senate can count on being required to endorse a similar pact for the world of the Pacific.

One Pact at a Time, Says Acheson

Assembly's Close Shows Growing Independence

WHEN the third meeting of the United Nations Assembly adjourned on May 18 its detractors could claim that not much of a constructive nature had been accomplished. But certain negative actions taken in the closing hours had important positive meaning. And at least one thing that happened during the session, although not as part of it—the agreement between Dr. Jessup and Mr. Malik which led to the lifting of the Berlin blockade and the resumption of meetings by the foreign ministers of the Big Four—had showed what a role the U.N. can play as a meeting ground for nations publicly at outs with one another. The negative actions with positive implications were the uprising of small nations which blocked the move to send ambassadors to Franco (this is commented on elsewhere in this issue) and the similar uprising which upset the British-Italian agreement for disposition of the former Italian colonies. It seems never to have occurred to the big powers in the west that after Mr. Bevin and Count Sforza had drawn up their deal to parcel the African holdings of Mussolini out among Britain, France and Italy, with a small consolation prize for Ethiopia in western Eritrea, the U.N. Assembly would not rubber-stamp the arrangement. But Russia, making clever use of America's abandoned proposal for a collective U.N. trusteeship over these territories, rallied an opposition which upset the deal even after the Assembly's political committee had approved it. The issue of the former Italian colonies thus goes over until the Assembly meets again in September. And even though the Assembly also turned down a resolution to "ascertain the wishes of the native population" before bringing the question up again—who wants to be reminded of the Atlantic Charter now?—it adjourned knowing that the big powers can no longer manipulate the U.N. to please themselves. That's an encouraging sign.

Franco Courts the United States

SOME curious things happened when the U.N. voted on rescinding its 1946 anti-Franco resolution. First, Secretary Acheson declared that the United States was against restoring full diplomatic relations because the Franco regime is still patterned after nazi Germany and fascist Italy, still denies civil and religious liberties. But Mr. Acheson accompanied this by an announcement that since the governments of western Europe oppose collaboration with Franco, and the United States does not want to do anything that would be resented either by western Europeans or by Spaniards, the U.S.A. would abstain from voting on the U.N. resolution to restore full diplomatic representation at Madrid. Then came the vote, and the western Europe governments who were said to be against Franco abstained along with the U.S.A., thus substantially reducing the number of votes which had to be obtained to rescind the previous anti-Franco action. Yet even with the help of the many (16) abstentions, the resolution failed. Australia, Guatemala, India, Israel, Mexico, New Zealand, Norway, Panama and Uruguay joined with the Russian bloc to defeat it. Whereupon Franco made a speech to the Cortes, broadcast throughout Spain, in which

he derided the countries of western Europe, charged that Winston Churchill had tried to make a deal with him in 1941 that would have stripped France of some North African colonies, and hailed the "realism" of his growing closeness with the United States. At the same time, parts of the American press reported that it had been only direct protest by Mrs. Roosevelt and John Foster Dulles of the American delegation which kept the United States from casting an outright pro-Franco vote in the U.N. Assembly. What is to be made of such a devious record? Interpretations will vary, but one thing seems clear. Despite the Acheson strictures, Franco believes that he has good friends in Washington.

Baptists and Disciples Discuss Union

OFFICIALLY appointed representatives of the Northern Baptist Convention and the International Convention of the Disciples of Christ have been meeting together regularly to discuss the merging of these two denominations. Recently these conversations have shown healthy signs of descending from the heights of a general amiability to the workaday level of common-sense education for union. The April meeting of the joint commission agreed to hold in the summer of 1950 an acquaintanceship conference of about 500 members of the two denominations. Each denominational delegation of 250 is to be divided into four approximately equal groups of young people, laywomen, laymen and ministers. In 1952 the joint commission recommends that the two denominations hold their annual conventions simultaneously in the same city, with some sessions meeting together. Before this, members of these churches are to be invited to attend state and area conventions of the other denomination. By 1953 the commission hopes that the two national conventions will be ready to authorize the preparation of a document to set forth a basis for Disciple-Baptist union. This document should be ready for formal presentation to the conventions in 1954. After a year of intensive study and discussion, the commission believes the two conventions will be ready to vote. So by 1955 these two denominations may be ready for a decision. If they decide to merge, a new fellowship of around 3 million Christians will emerge. We welcome the commission's effort to chart out the principal steps which must be taken to accomplish this ecumenical purpose. Events may prove that the schedule will have to be lengthened, but that will be no calamity. The fact that it has been drawn up is the best evidence that has yet emerged that both denominations are taking their professions of good will and devotion to Christian unity seriously.

United Church Is Assured

THE FINAL constitutional obstacle to the formation of the United Church of Christ has now been surmounted. The Evangelical and Reformed Church announces that 23 of its 34 synods have approved the Congregational Christian "interpretations" of the basis of union. On the first vote, taken after the E. and R. General Synod approved the basis of union in July 1947, 33 of the 34 synods concurred. Before the present voting is completed, as large a proportion may be expected to concur, but the required two-thirds majority has already been achieved. So the negotiations which were begun eight years ago have at last opened the way for the meeting at which the two denominations will become the United Church of Christ. The date and place for this meeting have not been set as we go to press, but it will probably be held in Cleveland early in 1950. The course of these discussions indicates that the process of organically uniting two denominations is at best slow. Because it is absolutely necessary to attain substantial agreement from a large majority in both bodies, a great deal of wisdom and patient education is called for. If the process is pushed with too much vigor, it defeats its own purpose by increasing resistance. If it is permitted to lag, denominational inertia plus the very real difficulties inherent in merging the highly complicated and sensitive associations of a denomination will negate all aspirations for union. So a high order of churchmanship is required if an enterprise of this ecumenical character is to succeed. That the two denominations which are to join in the United Church of Christ have developed such churchmanship, under the guidance of the Holy Spirit, is a fact of importance to all Protestantism. The leadership which has emerged in these and other uniting denominations should be given the opportunity to make its experience available to all denominations which are responsive to the ecumenical stirrings of our time. We hope that the proposed general conference on Christian union of all denominations which accept the validity of each other's ministries and sacraments will soon provide that opportunity.

Federal Council Takes Stand on Closed Shop

IN ONE OF the most thoughtful and courageous statements issued in recent years by any church body, the executive committee of the Federal Council of Churches on May 17 held that compulsory union membership, of either the union shop or closed shop variety, "should be neither required nor forbidden by law." The committee declared that this issue, which comes close to the center of the stormy debate on labor relations which has gone on in Congress and the nation for years, should be left to agreement between management and labor. "Where either the closed or the union shop emerges, with proper safeguards as the result of collective bargaining," said the executive committee, on which all the member denominations are represented, "we believe the agreement arrived at on this point should be approved and supported by church people." The committee was concerned to protect individual members of unions from arbitrary and undemocratic abuses by the union. This protection should include periodic review of compulsory union membership through contract negotiations. Union constitutions should safeguard the individual, and if necessary public law should require that there be "(1) Open membership without excessive initiation fees and dues and freedom from discrimination of race, creed, color, national origin and sex, thus avoiding the 'closed union.' (2) Free and frequent election of union officers. (3) Adequate protection against arbitrary or dis-

criminatory treatment of those who hold a minority opinion on union policy and practices including any who because of religious conviction feel they cannot participate in the normal manner. . . . (4) Opportunity for appeal by members who feel that they have been subject to undemocratic procedures, especially in the case of expulsions from the union. The right of appeal at present rightly extends beyond the machinery within the union to the courts." The committee held that jurisdictional strikes are "unjustifiable" and that such disputes can and should be solved within the unions, with government aid if necessary. We believe that the position taken by the executive committee, on the recommendation of the council's department of the church and economic life, is sound. If the churches are to hold any position on the conditions under which men earn their livings, it is certainly important. We urge that the entire statement be secured and studied in church and ministerial groups. Certainly it should not be debated, as the Amsterdam statement on social issues so often has been, without stopping to discover what the actual position is.

Footnotes on Freedom

Of the Press

CONCERNING two letters received on the same day: The first came from the publisher of a weekly newspaper, the *Courier-Gazette,* in the upstate New York town of Newark. It told how the local Catholic priest, having discovered a small advertisement by the Planned Parenthood League of near-by Rochester after it had been appearing in the paper for a year, had threatened a boycott by the Catholic residents of the town unless the ad was thrown out. The publisher, who had also been publishing the much larger display ads of the Knights of Columbus, had appealed to the Catholic bishop in Rochester, and had been rebuffed by an ultimatum from the diocesan chancellor. The Planned Parenthood League had eased his immediate problem by voluntarily withdrawing its ad. But the publisher insisted that he would stand by his determination to make his own choice of what advertising, as well as what other material, appeared in his paper, be the consequences what they might. Didn't we think he was right? The second letter came from the Beacon Press in Boston. It told of some of its experiences in trying to advertise Paul Blanshard's new book, *American Freedom and Catholic Power* (which, by the way, has already and deservedly gone into its fourth printing). Specifically it told how the *New York Times,* after setting up an ad for the book, just before deadline time had declined to print it. Before the Blanshard book appeared, the Beacon Press had a small ad in the *Times* listing it for future appearance, along with the titles of three other books. After the *Times* had thrown out the larger ad of the Blanshard book, the Beacon Press ordered a rerun of the earlier ad which the *Times* had already printed. This also was refused unless all mention of the Blanshard book were eliminated. The Beacon Press then authorized the *Times* to mortise out the name of the book and of its author, leaving merely white space, and to rerun the ad in that form. That, likewise, the *Times* turned down. Reading this record of a great church publishing house's experience with what is often referred to as America's foremost newspaper, we got to thinking about the declaration of independence by that small-town weekly's publisher. He's a courageous man, and we wish him well. But what chance has he?

Free Speech Even for Those Who Abuse It

DO CONSTITUTIONAL guarantees of free speech protect even demagogic rabble-rousers who would, if they could, supplant American constitutional democracy by some sort of one-party rule? That was the question the Supreme Court, splitting 5-to-4, answered affirmatively when it set aside the verdict of disorderly conduct against the Rev. Arthur W. Terminiello which had been affirmed by three Illinois courts. The minority held that the Illinois courts had been right in holding that Father Terminiello had legally been fined for having made the sort of speech at a Gerald L. K. Smith meeting which, in the words of the judge's charge to the jury, "stirs the public to anger, invites dispute, brings about a condition of unrest or creates a disturbance." Justice Jackson, in the most vigorous of the dissents, asserted that if an American community could not stop speeches of that sort it could not maintain law and order, and that a doctrine of free speech which did not curb the hate-mongering indulged in by Terminiello would "convert the constitutional Bill of Rights into a suicide pact." The majority, however, speaking through Justice Douglas, swept this argument aside. "The [Illinois] ordinance as construed by the trial court," said the verdict, "permitted conviction of petitioner if his speech stirred people to anger, invited public dispute, or brought about a condition of unrest. A conviction resting on any of these grounds may not stand." The court's majority and minority inevitably harked back to the classic "clear and present danger" criterion laid down by Justice Holmes for limiting the protection of the Bill of Rights. It is at that point that the Terminiello case may become famous, for the majority held that "freedom of speech, though not absolute, is nevertheless protected against censorship or punishment, unless shown likely to produce a clear and present danger of a serious substantive evil that rises far above public inconvenience, annoyance or unrest." In these days of tension and fear, when many disturbed Americans seem to have lost faith in the Jeffersonian concepts underlying the Bill of Rights, it is reassuring to find our highest court still the champion of our democratic liberties.

Of More Than Passing Significance

WHEN Levi Jackson was elected captain of the Yale football team national newspaper comment followed. But that recognition of the star Negro athlete did not mean as much as the act of three of Yale's six senior societies offering him membership. Today's college generation is moving rapidly toward a new outlook on the color question; this is one of the most encouraging signs in contemporary America. . . . Germans in the eastern zone may have done more than the western allies or the Bonn convention to hasten an amicable agreement on their nation's future. The courage they showed in casting more than a third of their votes against the handpicked Communist slate in

the eastern zone elections is likely to have an immediate and chastening effect on Russian attitudes in the Paris conference of foreign ministers. . . . The railroad brotherhoods pass off with a shrug the fact, brought out by a House committee, that they have a "lily white" membership policy. But the time will come when these unions, appealing for public support in the name of democracy in industry, will find this color bar coming home to haunt them. . . . Debate will go on for years over the record of General Clay in Germany. The best defense of that record we have seen, which insists that the general was a victim of disagreements between the state department and the Pentagon in Washington, appears in the May 21 *Saturday Evening Post*. In any event, with John J. McCloy, a civilian, holding all three offices of American military governor, chief of diplomatic mission and head of ECA operations in west Germany, while directly under the state department, there should be no more confusion. . . . All over Europe the question whether ordained clergy should take part in politics is hotly debated. Latest large church to take a stand is the Evangelical Church in Germany (EKD), which passed a resolution at its recent Hamburg meeting that all its ministers shall "stand aside from all active participation in parliamentary or party work."

Atomic Jitters

NO MATTER how provocative or unreasonable Soviet Russia's acts, there is always a standard explanation put forward by its defenders. The Soviet Union, we are told, takes the high-handed line which so frequently increases world tension because it is frightened by our possession of the atomic bomb. As long as we have a monopoly on the bomb, Russian fear makes that nation's foreign policy a victim of all sorts of neurotic strains and stresses. The Russians are just too scared to think calmly or act with restraint. In dealing with them, allowance must be made for the fact that they have an advanced case of the atomic jitters.

Maybe so. There are passages in P. M. S. Blackett's *Fear, War and the Bomb*—which though written by an Englishman sticks close to Kremlin thinking—that certainly lend support to this interpretation of Russian intransigence. But not all the damage to restraint and calm thinking being done by the A-bomb is confined to Russia. As a matter of fact, evidence is accumulating that the United States is working up to a pretty good case of its own brand of atomic jitters. We have the only plants in the world known to be producing atomic bombs. We have the only stockpiles of such bombs. We have the only trained group of scientists and technicians who can make such bombs. At least, we are officially reassured at frequent intervals that these things are so. Yet we have a virulent case of the atomic jitters, and it is growing worse all the time.

When two great nations are in such a state of edgy nerves, while at the same time they are straining every resource to make bombs, the possibilities for trouble are multiplied a hundredfold. Ostensibly, within the atomic control commission of the United Nations, the two nations are supposed to be working at a plan to head off an atomic war. We don't know whether there is any honest negotiating going on inside the U.N. body, or whether the American and Russian representatives are simply going through the motions of conferring to the extent required to keep the other terrified nations from demanding more action. We do know, however, that if an accord is not reached soon, and the jitters on both sides increase, there is no telling what will happen. But it is not likely to be pleasant.

I

Several recent episodes have served to lay bare the state of nerves over atomic developments from which the United States is suffering. The uproar over the discovery that a young Communist was to begin research in relativity physics next July under a fellowship financed by the U.S. atomic energy commission was a case in point. A senator asserted that he knew of one other case in which a young Communist had been granted a federal scholarship and it was alleged that two others had gone to postgraduate students who were charged with friendly relations with Communists. None of the four was to do research in fields connected with atomic weapons or national defense; in the one established instance the student was to carry farther his present studies in relativity. All the 216 fellowships granted this year by the USAEC were on the recommendation of the National Research Council. Yet by the time Congress and the press had kicked this single proved case of bad judgment around for a week, a national demand had been created for requiring an FBI loyalty investigation and a signed pledge of political orthodoxy in every instance of federal aid to students or researchers.

This paper has warned American colleges that they endanger their future freedom when they become dependent on government funds for scholarships or for the financing of their scientific courses and laboratories. But the furor over this single student has brought this peril into the open far more quickly than we expected. If an FBI inquisitor, applying tests laid down by a politically minded Congress, is to stand at the entrance to every government-subsidized laboratory and career in science, then higher and advanced education will indeed be wide open to bureaucratic control. Fortunately the members of the USAEC and of the National Research Council see this peril and are valiantly resisting congressional pressure. Nevertheless, there will probably be congressmen who will gain newspaper space by continuing to demand the dismissal of Chairman Lilienthal and his colleagues unless they institute some such political test for scientific researchers. And millions of Americans, who do not perceive where the establishment of such a precedent would lead, will thereby be kept in a state of apprehension concerning the loyalty and dependability of the nation's atomic commissioners.

II

Even more revealing was the national hullabaloo over the missing one-seventh of an ounce of uranium 235 at the Argonne National Laboratory near Chicago. First reported, with appropriate blaring headlines, in a New York tabloid, and then followed by ominous and almost hourly

bulletins on the radio and hysterical outbursts in Congress, the American public was subjected to a manufactured scare which sought to spread the idea of a Russian theft of immensely powerful atomic fissionable material. It was widely intimated that something had happened at the laboratory which might give the Soviet Union the secret of making atomic bombs and thus destroy this nation's security.

This was, of course, nonsense, as any competent newspaper editor, radio commentator or congressman knew. Russia has always had access to uranium; the U-235 in use at the Argonne laboratory is not in the form used in bombs. They don't make either bombs or bomb materials at the Argonne. As the USAEC said, when it finally got a chance to speak above the uproar, the three grams of U-235 so far not recovered from the Argonne wastes would be "of no value for use in an atomic weapon." Their sole use would be in chemical and physical research. But by that time the nation's nerves had been set quivering again.

A few weeks ago a mild suggestion made by Senator McMahon, chairman of the joint atomic energy committee of Congress, that the public might exert a more intelligent opinion on atomic measures if some of the present secrecy restrictions were relaxed, provoked another outcry. Many of those most intimately connected with the atomic arms program agree with Senator McMahon that there is neither sense nor security in much of the present secrecy. So savage was the reception given the suggestion in Congress, however, that Mr. McMahon has been left almost alone in his opposition to unnecessary secrecy. Americans are afraid because they aren't informed about the bomb; they are also afraid lest information spread too far.

III

The worst aspect of this state of affairs is the evidence it affords that so much of the press and so many of the politicians are ready to blow their tops over the atomic issue at the slightest opportunity. If this sort of thing keeps up, it will presently produce a national hysteria which will make *any* international solution of the atomic control problem impossible. Both sides will then go on speeding up their atomic bomb-making, with the Russians determined to manufacture bombs and our own nation just as determined to stay ahead in the race, until finally nerves snap and the global blowoff follows.

One trouble is that the time limit on America's monopoly is running out. It will not be very much longer now, unless all the atomic scientists are mistaken, before the Russians have their A-bombs. Then the preponderant strength of the United States will begin to vanish. Not many Americans—including journalists, radio reporters and congressmen—could analyze with the brilliance shown by Daniel and Squires in last week's Christian Century the reasons why American strength will then relatively lessen. But all of us have a haunting fear that it will be so. That is why our nerves are jumpy and threaten to betray us into folly. The hysteria-mongers have a genuine and legitimate fear on which to trade.

In as dangerous a situation as this, statesmanship demands fast action to head off irremediable disaster. But how can such action, swift enough in time and wide enough in scope, be taken? How can two great powers, now thoroughly scared of each other and completely distrustful, break their deadlock *in time?* Our greatest menace grows from the despair with which many in government and in scientific circles respond to that question. Yet there are ways by which Russia and the United States could reach an agreement. Mr. Daniel and Mr. Squires have been pointing to such a way in the remarkable series of articles which they are currently contributing to this paper. The very act of giving their proposal the nationwide discussion it merits would help in some degree to lessen the public's jitters.

There is a warning contrast which every Christian Century reader should ponder between the uninformed hysteria in Congress and in the sensational press whenever atomic matters are broached, and the thoroughly informed and sober-minded proposals of men like Daniel and Squires. On which basis do we want to see this atomic issue approached, discussed, decided? Then what are we doing to make our neighbors aware that action is still possible to end the atomic threat on a basis which will neither destroy the security of our own nation nor deny the benefits of atomic development to others? If knowledge of the possibilities for a peaceful solution of the atomic bomb problem is not given sufficient currency, if the demagogic politicians and the sensational journalists are allowed to run away with this issue, then in a few years disaster will surely overtake us. By our indifference, by our avoidance of responsibility, we will seal our fate.

Southern Baptist Convention

[EDITORIAL CORRESPONDENCE]

Oklahoma City, May 22

THE PROBLEM CHILD among American Protestant denominations is growing into a giant. He has now entered the stormy years of adolescence, as this 1949 meeting of the Southern Baptist Convention shows. His awkward frame is invested with great strength. His spirit is unmistakably becoming more social and expansive. His moods are volatile and unpredictable, but when he is not frustrated by forces he does not understand or misled by wicked counsel he is gradually becoming more sensitive to the desires of others, more responsive to the needs of the society and world of which he is a part. Like all adolescents, he is sometimes a sore trial to those who love him most and an aggravation to short-tempered neighbors on whose rights he often tramples, sometimes with perverse delight. But he is also a challenge to those like this observer who see in this young giant the tower of strength he may become for the Kingdom of God.

Nobody who attended this convention can doubt that the Southern Baptist denomination is a giant whose strength grows by leaps and bounds. Its 10,000 "messengers" and their families overwhelmed Oklahoma City and taxed its facilities to the limit. Even the Presbyterian mayor bedded down messengers in his home. Floods, tornadoes and hot humid weather had no effect on attendance at meetings in the crowded city auditorium. Messengers heard

a great deal of the DeWitt Talmadge sort of "inspirational" preaching and some Bryanesque political oratory. Sandwiched in between promotional and revivalistic addresses they heard the impressive facts of Baptist growth.

They learned that in the past year a total of 1,341 ministers were ordained—twice as many as in the year before, in spite of rising standards in theological seminaries. They were informed that the total membership of the 26,822 churches is now 6,491,981, an increase of 3.5 per cent in the past year. Sunday school enrollment jumped over 7 per cent to 4,308,374 and a million persons are in training to instruct in such schools. Gifts for local purposes increased from $103 to $124 million during the year and contributions for missions and benevolences from $28 to $31 million. Total value of church property soared from $366 to $450 million, of which some $70 million was added in new buildings. A radio network of 70 stations broadcasts the Baptist Hour, and the circulation of Southern Baptist papers has grown to 700,000.

Part of this record is to be accounted for by the fact that the average per capita income of people living in the 21 states covered by the Southern Baptist Convention has climbed to $1,187. This in turn is related to the expanding industrialization of the south, which is having its effect on the churches. The Southern Baptist is largely a rural denomination, but it is changing. In the past year the records show that 1,894 open country churches were closed, but the denomination is following its people to the towns and cities. The churches there are growing more rapidly than rural churches are declining. The change in Baptist attitudes and policies which this population shift is causing will take some time to work out, but it is already reflected in the demand for a higher level of education in the ministry and in other ways.

In the eastern states, where the process is further advanced, it is reflected in a growing readiness to cooperate with other Christians, especially among younger leaders. But the western states and older men dominated this mass convention. It was therefore not surprising that the meeting voted to incorporate into Southern Baptist territory Oregon and Washington, since some 24 churches in that area had organized a convention and petitioned for admittance. This continues the expansion which was begun in 1942, when the convention admitted a California group and continued in 1948, when it admitted Kansas.

This convention also received and approved the report of another committee which attempted to dispose of the ecumenical question involved in the relations between Northern and Southern Baptist conventions. This restatement of policy declared that "because local Baptist churches are independent in nature, they may be organized by Baptists anywhere with or without reference to grievances of other Baptist churches, or any other religious body. This liberty, of course, should never be used as a license to injure the work of other bodies."

The statement continued: "Because of the voluntary principles that prevail, churches, associations and state conventions of Baptists may cooperate with whomsoever they will, irrespective of geographical location. . . . Because of moral interdependence of Baptist bodies, cooperation should take place wherever possible between all Baptist individuals, churches, associations and conventions. The general denominational bodies, furthermore, should themselves strive for mutual good will and understanding. This does not mean deviation from conviction but recognizes that the Christian task is larger than any segment of its followers. . . . No compact or agreement may be formed with any organization, convention or religious body that would place Southern Baptists in a compromising position, or would appear to be a step toward organic union with religious bodies that do not believe in or practice the aforesaid New Testament Baptist principles as set out in this report."

The statement ended with the hope, which seemed somewhat irrelevant in this context, "that we may present to the world an example of that unity and good will which are essential to the effectiveness of our Christian witness." The only comment made before the vote was taken came from George Ragland, minister of the First Baptist Church of Lexington, Kentucky, who started by referring to "scriptural entanglements" and noted that the Northern Baptist Convention is now conducting negotiations for merger with the Disciples of Christ. He held that this fact is a matter "of great importance to Southern Baptists." In hotel lobbies here comment on this development ranged from the suggestion that it be used as an excuse for invading Northern Baptist territory, on the ground that a Baptist-Disciple union would cover the nation, to the position that the two Baptist bodies should join to head off such a merger.

A more heated debate on the same general issue occurred when E. P. Alldredge, a former secretary of the Sunday school board, presented a resolution which would have established the rule that "no one who belongs to or affiliates with any state or local council of churches which is connected with or sponsored by the intercouncil field department of the Federal Council or any one or more of its six affiliated councils shall be eligible to serve on any board, agency or institution of this convention, either as an official, employee or board member." This was going pretty far, and speeches in opposition were made by John Jeter Hurt, Sr., of Georgia; Norman Cox, of Mississippi; Edward Pruden, President Truman's pastor; Louie D. Newton of Georgia and Russell B. Jones of Tennessee. It might still have passed, but Robert G. Lee, president of this convention, who was re-elected for another year, threw his weight against it and it lost.

The unprecedented action of this convention in voting to hold its 1950 meeting in Chicago is not unrelated to the question of inter-Baptist amenities. Surprisingly, the Southern Baptist convention has 586 churches, with an average of 166 members each, in Illinois. The delegation from that state worked hard to get support for bringing the 1950 convention to Chicago, but the "time, place and preacher" committee of this meeting recommended by a 4-to-1 vote that it go to Houston. After an intense struggle, the committee recommendation was overthrown and Chicago won by a small margin. Dr. Lee promptly issued a statement denying that "religious imperialism" had anything to do with the decision. "This Southern Baptist Convention is not meeting in Chicago," he said, "to flirt with any Northern Baptist Convention church or Baptist body with a purpose to get their affiliation with the Southern Baptist Convention." Perhaps he is right, but the fact that he felt it necessary to "remove misunderstanding" is significant.

Another factor which bore weight with the "messengers" was their knowledge that hardly any city smaller than the very big ones is now able to accommodate 10,000 delegates and their families.

The size of the Southern Baptist Convention is a serious problem. It reduces to a farce any effort to reach democratic decisions by the simple townmeeting process it uses. So a lively debate is going on in the Baptist press concerning what the *Arkansas Baptist* calls the "values of big convention attendance." Recently one of the most respected leaders of the denomination, John H. Buchanan of Birmingham, proposed in the *Baptist Messenger* that all business be delegated to an annual "administrative convention" consisting of one representative from each of the 1,000 district associations. The "inspirational, fellowship and promotion" functions of convention attendance he proposes to take care of by two or more regional conventions. The main argument against this sensible proposal is that it might increase the tension which already exists between the east and the west. Its biggest obstacle is no argument, but the passive resistance of church boards and officeholders. They are well satisfied with the present pretense at democracy because it gives them more freedom to go their own bureaucratic ways than any of their opposite numbers in other denominations enjoy.

There is no doubt that many of the actions of this convention suggest that the problem child of yesterday is growing into a self-willed and anti-social juvenile delinquent, more dangerous because he is so strong. But those who take this view leave out of consideration the role he has chosen for himself. It is not that of delinquent, but of true Christian, who accepts the mission which this faith lays upon his emerging life. His ideas of what this mission requires are often strange. He has yet to learn that his newfound powers are not unlimited, that the evil which he sometimes recognizes is equipped with many faces, that the good which he seeks to serve is not always labeled "Southern Baptist." His understanding of the world is predominantly the simple outlook seen from the windows of a country school. His grasp of God's design is that which he has received from ministers and evangelists whose faith is generally unquestionable but whose intellectual and social outlook is at least two generations behind the time.

But the great forces of the modern world have already reached him and begun to change him and his environment. The greatest of these is the Spirit which once said to Peter: "What God has cleansed, that call not thou common." Peter's answer was a complete change of attitude toward non-Jewish Christians, with whom he had refused to cooperate. Now he said: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." When the Southern Baptist giant goes through a similar conversion, it will emerge from adolescence into spiritual maturity.

H.E.F.

Baseball Ethics for Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: Once upon a time—to wit, about four months ago—a large city church made a raid on a small-town parish and kidnaped the pastor for its own pulpit. To be sure, there was no violation of the federal law against kidnaping, so no FBI men were put on the case and no civil suits were brought.

But one member of the official board of the church that had had its pastor lured away got an idea which might bear fruit. He composed a letter to the raiding expedition—more politely known as the Pulpit Committee—which had carried off the pastor. Here it is:

CAPTAIN KIDD, JR.

NOT-SO-DEAR SIR: In a certain land which is called America, it came to pass that when the rugged pioneers had hewn down the virgin forests and their surplus energy was still not consumed, they began to play games. And a favorite among their games was called baseball. And it happened that a certain baseball club found a gangling country boy whose native wit and skill responded well to coaching, so that he could stand at the plate and wallop home runs. And behold, another club looketh with envious eyes upon that country boy, and fain would have him smacking home runs for their own team.

But baseball, in the language of America, was called a sport, and it was contrary to the canons of sportsmanship to kidnap knockers of home runs. So it came to pass that when the second ball club did garner much gate receipts, straightway it bargaineth with the first club and buyeth the home run swatter. And it payeth for him through the nose—even, it is said, unto the sum of two hundred thousand simoleons.

And behold, a certain small church had a budding Joe DiMaggio of the pulpit. And emissaries of the neighboring Church of St. Pilate looked enviously upon him, and lured him away with many enticements. Then the plundered parishioners were sore distressed. They wrinkled their brows and shook their gray heads and wondered in their hearts: "When will the children of the Lord rise up to the ethics of baseball and fork over to the parish they have robbed a suitable bag of simoleons as a compensation for their grand larceny?"

And a voice from heaven said: "He that hath ears to hear, let him write a check."

That seems modest enough—the hope that the churches might rise as high in the matter of equity as baseball does, so that when a church takes away a homiletical Ted Williams it makes a gift to the minor-league church it robs.

Perhaps the Federal Council could devise a sliding scale for the proper ordering of such affairs. For every thousand dollars' increase that the pastor receives in his new church, the church that suffers the loss might be paid five hundred dollars. Thus if the Church of St. Croesus entices away the pastor of the Church of St. James the Less, Croesus pays James the Less, as the Pirates would pay the Dodgers on similar occasions. At least, James the Less might get the roof repaired or the Sunday school room enlarged, or might even put the bonus in the missionary collection.

Doesn't it say in the Good Book, "Thou shalt not covet thy neighbor's pastor"? Or have I got it mixed up? That frequently happens to

Yours, SIMEON STYLITES.

Fifth Article in the Series on
'A Road to Atomic Peace'

First Step in a Disarmament Race

By Cuthbert Daniel and Arthur M. Squires

AS A DESCRIPTION of the present world situation, the word "deadlock" is misleading. Among nations there can never be a stable point of equilibrium. No 5-5-3 ratio of armament will survive. By daily acts, mutually provoked, Russia and America compete toward war. America today has an opportunity unique in history: at a single stroke she can create between herself and Russia competition toward peace.

The physicists' language of cause and effect cannot be transferred to social phenomena, which are a complex network of interacting "causes and effects." In this network exist vicious circles visibly leading to results which nearly all men judge bad, for which all men are anxious to cast off blame on others. Every man denies his own role in a vicious circle.

Let us not be confused by a circle of "leaders"—each pointing at another and saying, "I prepare death for millions because he does"—into thinking that one leader is a man of high ethical principles and another is a beast. A man who knows how to *use* high ethical principles will see a way out of such a ridiculous impasse; and we will understand and follow him.

America's Tremendous Strength

Perhaps the most comforting aspect of the present world situation is the tremendous strength and productivity of the United States. Our press leads many of us to overestimate the economic and military strength of the U.S.S.R. We must not forget that well over half the world's industrial production is accomplished in the United States. Students of the economic strength of the U.S.S.R. differ only as to whether its total production is one-third or one-fourth of America's. The likelihood of a Russian-initiated war in the next few years arises solely from the danger that the Soviet government may in a given situation feel compelled to act desperately; it cannot arise from an objective analysis of Russian and American industrial strength.

America must lead from strength, not from presumption of weakness. There are two requirements for the constructive use of America's strength:

1. America's power can be used constructively only if some of it is given up. The United States proposals for the international control of atomic energy provide an example of a (proposed) constructive giving-up of power. The European Recovery Program, insofar as it conforms to the aims originally stated by Secretary Marshall, is another example. Each of these examples has, of course, become somewhat infected with other aims, such as the insistence of the American delegation in the United Nations Atomic Energy Commission on absolute guaranties of security for the United States and the tying of ERP benefits to accords on military alliances.

2. America has no choice but to act unilaterally—that is, without prior agreement with the Soviet rulers. Negotiation with the Kremlin is worse than meaningless. So long as our diplomats look for sense in its statements, Soviet diplomats are accomplishing their mission. By unilateral action the United States government can command the situation, rather than remain commanded by it.

The only thing to which the U.S.S.R. can respond is a major change in the political situation. The way to probe the Russian government's adaptability is by deeds, not by proposals—least of all by the question, "Would you do this if we do that?" The United States can put to test the Russian rulers' ability to adapt their power to a change which nearly all mankind will agree is good. The United States can put to test the Russian rulers' ability to compete in a *disarmament race.*

America has the power to start a disarmament race. America can start it by taking the first step—alone.

The best time for a disarmament race was the fall of 1945. Indeed, America's rapid demobilization of her World War II forces could have been used as a powerful counter in the race. But the demobilization was without political purpose, and the new atomic weapon had fired the imaginations and fears of the world's people. America's demobilization was unilateral and won nothing because it asked nothing. America's policy of atomic armament pending bilateral agreement on control confused the world's people; there are millions today who believe that Russia has proposed international control and America has refused. Giving nothing, America won nothing.

Clearly, America's hand in the negotiations for atomic control would have been stronger if no bombs had been produced for a year after Hiroshima. America's moral and political position would now be stronger if the bombs produced in 1946 had not been made—even her *military* position, if the Soviet regime had refused the challenge to disarm; for a clear, early demonstration of Soviet intransigence would have accelerated America's rearmament program.

But the time was not ripe. As J. S. Cornford used to point out, time has a way of getting rotten before it becomes ripe.

Disarmament Still Possible

It is a tragedy to the discredit of the American press that so many Americans had to learn the nature of the Russian state from the stultifying object lessons provided by the late nugatory negotiations on the atomic, German, Korean, Greek and every other issue. During the war, a realistic attitude toward the Kremlin was fostered neither by the hysterics of some newspapers nor by the honeymoon attitude toward Russia of most others. If there had been a sober realization of the magnitude of the problem of securing Soviet agreement to measures essential for the preservation of peace, there might have been a willingness to put to supreme test the Kremlin's ability to adapt its power to the degree which these measures require.

Time is not quite rotten yet. For a short while, unilateral measures of the type best taken in 1945 may still be effective and without prohibitive risk.

An American step toward disarmament must be a real, objective weakening of the military strength of the United States. It must not be a phony gesture which will only feint the Russians into a phony counter-gesture. It must be an act of disarmament such that Europeans and Russians who hear of it cannot believe, as they are told by the Communists, that America plans "imperialist" war.

Partial Unilateral Disarmament

For this end the United States need not disarm completely. To do so would create a power vacuum which might invite a Russian march to the Atlantic. Yet the weapons given up must be those of most advanced design. The sinking of a few overage battleships is not what we have in mind. The sequence of events should be about as follows:

1. The United States government would announce its intention to destroy its atomic bomb parts; to dismantle the Oak Ridge and Hanford atomic production plants; to stop large-scale mining and refining of uranium ores; to quarantine its stockpiles of U-235 and plutonium, setting aside only the small amount needed for a year's laboratory use.

2. Russia and other countries would be asked to send inspectors to audit atomic production records; to check the stockpiles of U-235 and plutonium; to witness the dismantling of production plants; to stand watch over the quarantined U-235 and plutonium (ready to flash a signal if it is seized); to guard declared mines and refineries to see that they are not operated; to begin inspection of the United States for attempts at clandestine mining, plant construction, etc.; to supervise the use of atomic fuel in laboratories. If Russia should refuse to send inspectors, the operation would be carried through anyway under the eyes of inspectors from other countries. In short, there would be full, effective, "international" control of atomic energy within the United States, now!

Role of Russian Inspectors

Little technical information need be revealed to Russian inspectors. They can easily determine that a plant is *not* operating or does *not* exist, even if they know little of its nature. (We are among those who believe that American atomic scientists should not freely publish their findings before Russian agreement on control; too much has been published already.) Russian inspectors can also easily check the locations and activities of all nuclear physicists who know how to put a bomb together.

3. Russian inspectors, as they began their search for clandestine atomic bomb plants in the United States, would be certain to demand entry to all known installations for weapon development. They would be admitted everywhere, but all workers on biological weapons, rockets, submarines and so on would already have been given vacations. The Russian inspectors would be conducted through *empty* laboratories and workshops; they would learn nothing except that nothing was being done, and they would be stationed outside to see that no one entered. They would be given opportunity to verify the locations and activities of a reasonable sampling of the supervisory, scientific and engineering personnel formerly active in these laboratories.

In this way, at some risk, the government of the United States could give convincing evidence to the world that its intentions are *not* to use atomic bombs. The goal of the Acheson-Lilienthal-Baruch proposal for atomic control would be achieved: the world would be made secure against surprise atomic attack.

4. What would the United States ask in return? After a month or so had been allowed for the seriousness of the first step to sink in, the United States would ask the Russian government to match it. The United States would ask that Russia stop the construction of large-scale atomic production plants; that it admit inspectors of all countries to witness the destruction of any such plants, to begin inspection of all Russia for clandestine mining, refining or production operations and to supervise laboratory use of atomic fuel. In short, the United States would ask Russia to accept effective international control. The American inspectors, on admission to Russia, would also ask to see all installations for weapon development, empty.

A time limit would have to be set on Russian compliance. Six months seems long enough to wait.

Russia Must Act

The possibility of Russian intransigence seems slight to us. We discount in advance Moscow's first blasts about rotten deceitfulness and cynical traps, followed by explanations that America's action is a cold-blooded trick intended to prepare American minds for an attack on Russia at the end of six months. To the people of the world, a country which has just destroyed its atomic bomb plants will not seem a potential aggressor. Inaction will make Russia the aggressor, and the Kremlin will probably consider a few hundred inspectors inside Russia the lesser evil.

America's step will exert on the Kremlin three pressures: (1) Threat of early war, which it knows it cannot win. This threat, which could not be constructive if put as an ultimatum, would be implied. If the Kremlin should refuse to match America's move within a reasonable period, the Kremlin must know that the hand of those Americans who advocate an early "preventive" war would be greatly strengthened. (2) Threat of sharp decrease in support for Communist parties outside Russia. (3) Threat that hundreds of millions of confused and politically passive people will wake up to the nature of the U.S.S.R. The latter threats would be direct, for America's act would have an effect on the people of the world which millions of words proclaiming America's good intentions concerning the future use of atomic energy can never have. America's act would have a dramatic impact on ordinary people on both sides of the iron curtain which the Kremlin could neutralize only by a similar act, not by its usual propaganda blasts. We do not hope to exert moral pressure directly on Stalin and his gang—to such pressure these men are immune—but the moral effect elsewhere would represent a heavy change in the realities in terms of which they must act.

Making a virtue of necessity, Soviet propaganda would then undoubtedly claim America's step toward disarma-

ment as a triumph of Soviet diplomacy. Russia's spokesmen would claim that this was what Soviet diplomats had been seeking. They would say, "Gromyko was right all along."

What would be the risks of an American step toward disarmament? America's step would not directly affect the power situation in Europe; the considerations affecting a Russian decision to march to the Atlantic would not be changed. If our judgment of Russia's relative military inferiority is incorrect—if in fact Russia is ready to march—she will not be deterred by any weapon whose development may be completed in the next few months, or by the atomic bombs which will be produced in the next year or so. If Russia were to march, America's atomic counter-attack would be delayed only by the few months required to replace her destroyed atomic bomb parts. And Russia knows enough of the construction schedule of the Manhattan Project to realize that America's atomic production plants could be rebuilt, larger and better, in little more than a year.

The risks of America's step toward disarmament would not be negligible, however. If the Kremlin should refuse to admit inspectors or start to rearm after disarmament is under way, war would become highly probable. In spite of Russia's unreadiness for war, the Kremlin might feel impelled by America's move to an act of desperation. There is an outside chance that Russia already has a few atomic bombs. There is an even more outside chance that she would elect to use them in demonstration against American cities, hoping for panic and surrender.

But where can we find a safe road to peace? The American people now run the high risk of war in a decade or so, under much less favorable military conditions than today's. Let us compare the risks for America of partial unilateral disarmament with its risks for the Kremlin. The Soviet leaders would face an inescapable choice: either they must weaken their power by disarming atomically and admitting inspectors to verify it, or they must accept a war which they cannot win. America would run some risk of early war, but would have earned a good chance to win reasonable assurance of permanent peace.

Where can we find a safe road to peace? Not containment, whether by a partial "world" government or by a Western alliance. Not appeasement, whether cynical or based on anthropomorphic notions about trust among nations. Not preparedness for retaliation, not passive withdrawal—each of these courses moves away from peace. Each is an easy way to escape *for the time being* the real dangers of the power struggle. A brave people will face these dangers. Reinhold Niebuhr put it: "For peace, we must risk war."

We of this generation *must* live dangerously—that has already been seen to. Let us choose our risks. Let us take risks which may have peace as their reward.

My Spiritual Journey

Sixth Article on 'How My Mind Has Changed in the Last Decade'

By Georges A. Barrois

I WAS BORN in France, of Catholic parents. The faith of my childhood, inadequately nurtured by the catechetical instruction of the parish, soon gave way to indifference in the neutral atmosphere of the French *lycée*. But the First World War brought home to me the reality of God. I entered the Order of the Dominicans and was ordained a priest. I served on the faculty of the French Biblical and Archeological School in Jerusalem, and of theological colleges of the Dominican order in Belgium and in France. In the winter of 1939-40, I was called to the Catholic University of America in Washington, D. C.

I had at times doubted the validity of the claims of Roman Catholicism. In 1941, I was converted to Protestantism, was received into the ministry of the Presbyterian Church, U.S.A., and became a member of the faculty of Princeton Theological Seminary.

In order to set these personal reflections into their proper light, I shall state my conviction that I have known Christ since my tender years. On several occasions I have felt an urge for definite commitment to his service, and I have tried, more or less eagerly, to answer every distinct call. Hence my recent coming over to Evangelical Christianity is to be interpreted not as a break, but rather as a fulfillment of what was best in my past. The journey was not without hazards. God has helped me through these. Have I reached the harbor? No, for the harbor lies beyond our human horizon. But I am sure of my bearings, and I know now who plotted a course for me.

I shall attempt to analyze the evolution of my mind during the past ten years. Arbitrary as it may seem to take a precise number of years for this purpose, it just happened to coincide with the most decisive period of my life.

In the spring of 1939, between Munich and the outbreak of World War II, I was trying in vain to forget the ominous character of the hour in the sleepy little village of Etiolles, some fifteen miles south of Paris, where the Dominican College of Theology is located. My time was divided between my professorial duties and the writing of a treatise on biblical archeology. The first volume was being printed, and I was busy reading the proofsheets.

The niceties of archeological technique, however, were not my ultimate objective. The human factor in the Bible, as well as in the civilizations of the Near East, was my chief concern. I say "human," since I dared not carry my investigations further. The Bible speaks of God. It records the religious experiences of men of old. It claims to be the instrument of God's self-disclosure to men. Whether this claim was valid I was not ready to say.

I had become wary of dogmatic assertions. Too often had I found that some essential tenets of the Roman faith have little or no scriptural foundation. Fr. Marin Sola's ingenious theory of the homogeneous evolution of Catholic dogma did not stand up too well in the face of the facts of history. Catholic exegesis, while saved from erratic novelties by the decrees of the Pontifical Commission, had often failed, and still fails, to keep in step with recent developments in Bible research.

Laymen seldom bother about these difficulties. One might expect theologians to show more concern. As a matter of fact, Roman scholars are clearly aware of the necessity of scrutinizing the historical origins and the development of Catholic faith and practice. The practical issue, however, is generally by-passed on dogmatic grounds. The Council of Trent's definition of so-called apostolic tradition as an independent standard, and the assumption by the hierarchy of the sole right to interpret the contents and meaning of both Scripture and tradition, concur in establishing the Catholic faith on the basis of ecclesiastical authority, with the obvious risk of arbitrariness.

What Does the Bible Say?

It is on this account that I now wonder whether I ever was a Catholic at heart. I always expected the faith of Rome to be substantiated and vindicated by Scripture. I could scarcely conceive of a tradition which would not ultimately be rooted in the recorded Word of God; and if at times I accepted the doctrines of my church at face value, it was because I took for granted their revealed origin or their substantial conformity to the teachings of the Bible. Such an attitude cannot easily or entirely be reconciled with the principles of the Council of Trent. But I never paid much attention to these principles. The *Summa Theologica* of Thomas Aquinas was our textbook, and it is a well known fact that Aquinas was infinitely more reserved in appraising the theological significance of tradition than were the doctors of the Counter-Reformation.

My theological education had thus begun with an ambiguity. By 1939, I had had ample time to make up my mind on two points: While the Roman Catholic Church extolled "Tradition," all I saw was a body of traditions, none of which could possibly be traced back to the apostolic era with reasonable certainty. Some of these traditions were relatively recent, and eventually of spurious origin. Furthermore, the church had repeatedly stepped beyond the limits of its authority as interpreter of the divine revelation. Almost without exception, each succeeding generation had added new doctrines to the simple teaching of the Gospels, and the faith of Christians was regulated by countless decrees of the councils and the popes, not to speak of the directives and rulings of the Roman courts and congregations. Was this the truth which sets men free?

My reaction was not altogether logical. Instead of trying to discriminate between the essentials of the Christian faith and adventitious elements of human making, I inclined toward a wholesale rejection of all dogmatic formulas. This was not, in my mind, equivalent to negation or to frank agnosticism. But, unable to affirm, I had to shelve the problem, since I could no longer accept the great number of propositions of the Catholic faith.

My troubles were not confined to the matter of belief. I had experienced some tension between my inner feelings and the institutional setup or practices of Roman Catholicism. Liturgy may well be an asset in the cultivation of the spiritual life, but it also has its liabilities, inasmuch as the romantic appeal of ceremonial wears out under repetition. In another sphere of realities, Rome's attitude of aloofness toward other Christian confessions and her disconcerting interventions in the field of politics had impressed me unfavorably. I report these difficulties for the record. I do not think, however, that they played a determining part in the change which I was to make in my confessional allegiance.

Revival of Personal Faith

I was in that uncertain frame of mind when the war broke out in the summer of 1939. I felt utterly unprepared for the impending catastrophe, with no definite creed to cling to, no basis for action. My once vivid Christian experience had been attenuated to the extreme limit. Realization of my spiritual indigence, plus two months of solitary reflection in a Paris hospital where I had to undergo an operation, added to the emotional shock caused by the unexpected death of my mother, were certainly instrumental in reviving my personal faith. It was not a dream, after all. But the problem of the relations between inner religion and the forms of Roman Catholicism remained with me, and more than ever I craved a solution.

The call which I received from Washington seemed providential. I am quite sure that the idea of a radical solution of my difficulties did not then enter my mind, but I had the feeling of standing in front of an open door, and I accepted the call.

It is now the spring of 1949. The war has been fought and won, and yet there is no peace in the world. I am writing in my study on the Princeton campus. I look back to the past ten years of my life. I have joined the fellowship of Evangelical Christianity. I have found peace within me. I have been privileged to share my reconquered peace and strengthened conviction with others, namely the French Protestant groups of Washington and Philadelphia, to which I ministered in the absence of their pastors, and the students of Princeton Theological Seminary.

Christianity's Values Permanent

I need not recall in detail the events which marked my passage from Rome to the Presbyterian Church. I have done this in *Theology Today*, April 1948. Events remain external, and lay one open to misconstruction. But real life is from within, and real changes happen at a deeper level than casual occurrences.

From my present point of vantage, I clearly perceive the permanent values of Christianity. I did not leave them behind me when I left the Church of Rome. My vision is no longer hampered by the institutional frame of Catholicism, which was meant to be a vehicle but has been allowed to become, in many instances, an obstacle. I have been made aware of the riches of the Protestant heritage, and more particularly of the Reformed tradition, which helped me rediscover forgotten truths of early Christianity. This does not mean that I close my eyes to the obvious shortcomings of the churches of the Reformation. I enjoy, more fully with each passing day, the restored unity of

mystical experience and theological thinking, and the resulting implications of both for active life.

The change which took place within me was not from me. I have not been the object of autosuggestion. Nor was this change brought about by the contemplation of abstract truth. It is the fruit of a living influence—I might say of a personal encounter, if these words were not liable to be misinterpreted. There is here a relationship as real as and more intimate than a relationship from man to man, even though the imagination has little to feed upon. Such an experience is by its very nature incommunicable, and it escapes every rational control.

Encounter with Living Spirit

The reality of God's encounter is best appreciated if one considers its bearing upon human thought and human activity. My understanding and evaluation of the Bible have been revitalized. Not only the historical process of the revelation, but its transcendental objectivity is now open to my investigation. Technical research continues to play its indispensable but limited part as a means to an end. But the Book of Life would not be living to me were it not for the Living Spirit. I know that Catholic readers of the Bible are seldom willing to trust in the sole guidance of the Holy Spirit. They dare not step forward, and are immobilized like persons afflicted by sudden spells of dizziness. They are incessantly grasping for the crutches of ecclesiastical definitions and approved commentaries. In their eyes, the Reformed doctrine of the testimony and illumination of the Holy Spirit—a doctrine born of experience—opens the door to unmanageable subjectivism. Yet it is on this experience, and on this experience alone, that the church was founded and abides.

The same presence of the Spirit in the life of the church gives its true meaning to tradition as the growing fruit of a collective experience of faith, and not as the handing down from generation to generation of esoteric formulas and unfounded legends. I have brought myself to see the necessity of a body of doctrines as a welcome transposition of the infinite reality and eternal purpose of God, for the sake of limited minds. The provisional and relative truth of those doctrines is measured solely by reference to the absolute and eternal truth, not by reference to any human authority.

Faith and Communion

I have been asked several times whether I "miss the sacraments." The question probably refers to the eucharistic communion. My answer is No. I do not miss anything. When I sit at the table of the Lord's Supper, when I break the bread and drink from the cup, my faith feeds upon the body which was wounded for me and the blood which was shed for many in forgiveness of sin, as really as when I knelt at the altar rail of my first communion or when I was breaking the wafer of the mass. The mystery itself is independent of the all-too-human theories which try in vain to explain it. Denominational differences become meaningless in the common participation in the mystery of the body of Christ. Does not a beautiful antiphon of the Roman liturgy sing, "We are one bread and one body, the many of us who partake of the same bread and of the same chalice"?

I have gained a deeper insight into the true notion of catholicity. It is decidedly not the forcible gathering of all men under one ecclesiastical rule. The historical continuity of the episcopacy as a whole, and the somewhat problematic succession of the bishops of Rome, have provided an external guarantee for the propagation of the faith, but they do not represent quantities of a dogmatic order. I cannot accept that men who confess Jesus Christ as their Master—and who can say this unless he is moved by the Spirit?—be kept out of the fold because of their particular obedience.

Unlike Karl Barth, I deeply regret that a cardinal of the Roman Church did not sit at Amsterdam with the representatives of Evangelical Christianity. This is not because I have any desire to "kiss the sacred purple," but because I regret that Christians have allowed the church of Christ to be divided, and do not seem to have learned much since the day when the apostles were competing for the first place in the Kingdom. I am not advocating the realization of Christian unity by a reduction of our creed or church polity to a common denominator—which, as things go, would have to be the lowest possible. But we ought to rethink our differences in the light of the gospel and remember that there are many mansions in the Father's house.

Religious Freedom

My mind has not changed much with regard to Rome's peculiar attitude toward the principle of religious freedom written in the charter of our democratic states. Although myself a cleric, I had harbored a certain mild feeling of anti-clericalism—a phenomenon not uncommon in France. It had been perhaps in order that the Vatican, after denouncing as sacrilegious the French laws on the separation of church and state, should use the situation to wipe out the last remnants of Gallicanism, since it had no longer to negotiate the nomination of bishops with the government of the republic. But my sense of fair play was hurt when I saw the church requesting the protection of the law as often as it needed it, while insisting that non-Roman confessions should be denied any recognition, because "error has no rights." Roman Catholics never apologize for that bit of Machiavellism, which originates in what I hold to be a perverted interpretation of the primacy of the spiritual. This intrasigence is all the more to be deplored at a time when the forces of Christendom should be counted in view of the threatening doom.

This is my testimony. I write it not without apprehension, for it may be misread, misinterpreted and misused. It will probably grieve some of my former Roman Catholic brethren. If so, I regret it deeply, for it is not my intention to attack anyone. My sole purpose is to express what I honestly believe is the truth. This being done, I shall henceforth keep my peace.

Tower Tenant

FORECLOSED, the warm companioned hour,
The comradeship of village square,
For him who haunts the ivory tower
To keep a mortgaged vigil there.

MARGARET EVELYN SINGLETON.

JUNE SURVEY OF BOOKS

United for Teaching

PROTESTANTISM FACES ITS EDUCATIONAL TASK TOGETHER. *By W. C. Bower and P. R. Hayward. Nelson Pub. Co., Appleton, Wis., $3.25.*

THE STORY of the growth of the International Council of Religious Education and its present position as the outstanding Protestant educational organization for 40 denominations is an important document from two contrasting points of view. It is important as giving a well detailed account of the development and present structure of a great religious organization; it is also noteworthy because of what it fails to state from an evaluative standpoint.

Undoubtedly this is a remarkable achievement of "unity with diversity," probably the most significant in the history of religion. That representatives of 40 sectarian organizations with widely differing theological and ecclesiastical beliefs have learned to work together to mutual advantage on many different projects, is a distinct achievement. That these leaders are willing to pool their interests, resources and personnel for ends that transcend their particular denominational objectives, is unquestionably a mark of religious growth. As one reads how the varied groups of the council have experimented with many kinds of cooperative undertakings, how they have enthusiastically and hopefully met year after year in their conventions, how they have worked diligently in committees at great sacrifices of time and energy, one is eager to understand what has been accomplished.

The authors have limited themselves to describing the historical background of this institution and its development since its beginning in 1922. They tell of cooperation of the member bodies in children's and youth work, in adult and family life, in vacation and weekday schools, in field work and conventions, in research and public relations, and in publication of various materials and biblical revision. The authors are both men of long experience in the council, one an emeritus professor of religious education and the other a staff member for 25 years. They have taken their data from historical records and from first-hand conferences with living associates in the council.

They reflect an optimistic spirit, regarding the movement as the highest peak in American Protestantism, at least from an educational point of view. Yet they are frank in recognition of shortcomings. They acknowledge that the council has been handicapped by the difficulty of synthesizing liberal and conservative theological teachings; by the failure to find an adequate philosophy that would inspire and unite the churches and that would let the world know the basic beliefs and goals of Protestantism. Everything has been blurred in conflicting statements and in use of vague undefined terms. The authors are honest in not claiming too much, but the reader may be disappointed that he does not have a clearer picture of what has been achieved.

Perhaps the reviewer expects too much. It may be that he would like to see in the field of religion what is not clearly evident in any other area of human endeavor—general education, economics, government, even family life. He wants to see people just as willing to face their weaknesses, problems and prejudices as to glory in their successes and generosities. The members of the council tend to avoid evaluations, keen analyses and radical reconstruction of fundamental ideas. The authors of their history reflect the same attitude, though either of them could have given a personal evaluation. Perhaps they reflect the general attitude of historians. It is easier to describe than to set up norms which others may attack. But how can we expect progress if leaders are unwilling to set up norms and invite criticism of them? What value is there in high-powered organizations if they have no clear goals? To ride around in a high-powered automobile may be fun but unless you have a purpose and objective you never accomplish very much by just riding.

To repeat undefined terms such as Christian, God, gospel, fellowship and Word of God, and other theological words and phrases, is to leave religion in a blurred and impotent state. Yet this is what is done at every turn. The differences in basic presuppositions and understandings of the processes of growth of moral and religious ideas, attitudes and values, are not simply liberal and conservative. They are better understood as a wide range of differences, with many types of variancy. An organization such as the council needs in its educational method to develop faith in the creative interaction of honest minds, when there is a sincere purpose to find the reason for differences and to gain a richer understanding of truth through the pooling of divergent experiences.

Instead of emotionally defending some familiar formulas, such as "God revealed in Jesus Christ," "divinely given," or "Savior and Lord," let representatives of different faiths and practices try to give experiential data which might be meaningful to growing persons, which would help to organize their ideals and ambitions around developing values. Instead of saying, as is done in the last pronouncement of the council, that "all believe in the living God," "all believe in Christ," and "all agree upon the basic elements of Christian ethics," it might better have been said that there is very little agreement among Protestants about God, Christ or Christian ethics.

When one would honestly evaluate what it means to say that "Protestantism faces its educational task together," let one consider carefully what neither this book nor the publications of the council reveal. If Protestantism's task is to help growing persons build a faith out of the experiential data of history and ongoing life, and if it is challenged by the facts of history and current life to prove that the universe supports man's upward climb, let them teach people to study the facts of history rather than accept vague speculative doctrines in symbols that lack experiential data which can be shared by critical minds of growing persons.

The International Council is big business, but what are its significant products? Last year its budget was over $616,000. It has 20 well organized departments. It deals with the educational programs of 40 denominations—the great majority of American Protestants—through its constituent members. This book tells of its many activities, but it fails to evaluate what has been done or to outline the basic tasks that remain under present world conditions.

ERNEST J. CHAVE.

Culture and the Faith

AMERICA'S SPIRITUAL CULTURE. *By Bernard Eugene Meland. Harper, $2.50.*

THE REAWAKENING OF CHRISTIAN FAITH. *By Bernard Eugene Meland. Macmillan, $2.00.*

WHETHER regarded from the standpoint of an empirical analysis of present-day problems in religion or from the standpoint of a stated and implied philosophy of religion, both these books are inspiring and informing, and possessed of many fine literary qualities.

The thesis of the first is that, while America is coming of age culturally and striving for maturity, the churches are "island enterprises." The author is concerned about the slogan "Let the church be the church," about the new "wave of asceticism that is taking rise today," and about the mood in which "modern culture is identified *in toto* with elements on the side of paganism." All these emphases lead to a widening of the breach at a time when the influence of the church is desperately needed in the cultural struggle.

Meland's concern that the church function in the current crisis leads him to trenchant criticisms of Roman Catholic theology (neo-Thomism) and neo-Protestantism. Of the latter he says: "Separating the world of man from the world of God in so decisive a way as the figure of the abyss implies not only creates an impossible problem in epistemology; it intrudes a surd in the realm of religion and culture which must forever leave this question hopeless of solution" (p. 28).

Whitehead's philosophy is advocated as a better basis for religion in the present crisis, and Meland carries the insights of this philosophy into discussions of education, home, community, nation and the world. He is especially effective in attacking the mood of Americans who allow the experiences of Europe to determine their thinking on the problem of the state. He would retain in the liberal's creed "con-

fidence in the pursuit of a reasoning intelligence," "dependence upon the machine" as a symbol of scientific method, and "persistent optimism in believing that a workable pattern of human living, capable of assuring man's fulfillment, is within possibility of attainment" (p. 11).

The author carries much the same emphasis into the second volume, which deals with the nature of the human problem and the meaning and understanding of the Christian faith.

Our human problem is "to become truly awakened to the meaning of the Christian faith such that it informs and directs and stimulates our corporate and private lives with the sense of pervasiveness and persistence that the scientific outlook, operating through industry and our business economy, has shaped modern mores" (pp. 53-54).

Meland courageously retains the concept of "myth" in seeking the meaning of the Christian faith. Myths express man's attempt "to keep experience alive and sensitive to what lies beyond the borders of one's being" (p. 67). Historic theologies have been attempts to give meaning to this outreach of faith. The focal point of the attempts is said to be: for Roman Catholics, "the mass"; for Eastern Orthodox, "He is risen"; for Lutherans, "the proclamation of the word which is the good news of God's grace"; and for Calvinists, "the adoration of God, arising from the centrality of the sovereignty of God." The author neglects a similar analysis of the large Arminian movement in Christian thought, especially as it is set forth in Methodist theology. In view of the triumph of this school over Calvinism here in America, this is a puzzling oversight.

He would make the focal point of modern theology "that happening in creation by which feeling is infused with brute process, giving actuality to tenderness, meaning and beauty" (p. 92). "That tenderness is sovereign over force in every expression of creativity, I submit is the most tremendous idea in history" (p. 95). Christianity's meaning is to be found in its witness to this tenderness, and here also is the key to the meaning of existence.

The philosophical value of these books is that they add a bit to the enormous amount of evidence already compiled against materialism and naturalism, but they are quite unsatisfactory to convinced theists, who take the self-conscious and self-directing finite person as the fullest and richest symbol of reality.

These books are piecemeal statements. Students in the fields of theology and philosophy of religion will eagerly await Prof. Meland's more systematic production. He has made a good start toward a systematic expression of a theology which embraces and amplifies the philosophical insights of Whitehead (principally) and others. He has undertaken to do with Whitehead's basic insights what Albert C. Knudson, for example, has done so thoroughly with Borden P. Bowne's principles of personalism. Meland has far to go to do a similarly thorough piece of work on Whitehead's principles. In the meantime, his practical statements of modern-day problems in religion are interesting and penetrating, and the literary qualities of his writings are refreshing.

R. E. Gilmore.

Conscription in Britain

Conscription Conflict. *By Denis Hayes. Shappard Press, London, 12/6.*

IT IS often charged that no protagonist for a cause can turn out objective research material. In this book, Denis Hayes, a British lawyer, gives the lie to this assertion. Here is an accurate and dispassionate history of the struggle for and against conscription in the United Kingdom from 1900 to 1939. It is my understanding that a second volume will complete the record since the beginning of the Second World War.

Three impressions took possession of me as I read the book: (1) how possible it is for a small group, strongly possessed by an idea, to gain acceptance for that idea over the long pull of years if they seize the opportunities of history; (2) how closely the history of British conscription parallels the general trend and philosophy of British society; and (3) how *unpopular* conscription remains while being accepted as a "necessary evil." The same constant, assured group which many of us have noticed as being the advance guard (1905) for the League of Nations (1919) (Theodore Roosevelt, Carnegie, *et al.*) can be seen in Lord Robert's colleagues (1905) advocating conscription steadily till adopted in the First World War. So, too, one can trace the rise and decay of liberal and conservative English governments in their attitude toward conscription. The churches and the religionists can be seen in Hayes' excellent little volume in all their compromising, "lesser of two evils" and similar tortuous attempts to avoid Christlikeness.

Some readers of this review may remark that this reviewer is favorably prejudiced toward the book because some of his own research is cited therein. I will promptly confess that I felt a lift to find a fellow lawyer grasping hands across the sea.

Harrop Freeman.

Betraying Democracy

Intergroup Relations in Teaching Materials. *American Council on Education, $3.00.*

Discrimination and National Welfare. *Edited by R. M. MacIver. Harper, $2.00.*

THESE BOOKS may well be read and studied together. The second illustrates and points up the findings of the first.

The first book was made possible by a grant to the American Council from the National Conference of Christians and Jews. The study was carried on by a distinguished committee and a staff directed by Howard Wilson (then of the Harvard school of education). Many educators felt that our textbooks in history, geography, civics, sociology and so on could be improved. So this committee undertook a three-year investigation to discover what, in fact, was being taught about intergroup relations in the books and the curriculum. As George F. Zook, president of the American Council on Education, says in the foreword, "It is not an easy task to carry on such a survey as is here reported; the survey is a pioneering enterprise in a complex area of education and of American life."

The basic assumption of this study is that many groups make up our population, that "we are a nation of nations," and that every one of us belongs in some group. The second major assumption is that "the educational forces and institutions of the United States have responsibility for direct effort toward the improvement of intergroup relations." The committee felt that, just as the school has a share in the larger responsibility, so textbooks and subject matter have a share in the school's responsibility. "With that share this report deals."

A total of 315 volumes prepared especially for instructional use were examined. The committee had in mind four areas of content: treatment of individual worth and dignity, treatment of group structure of democratic society, treatment accorded major specific groups in the American population, and treatment of methods of interaction among groups. These are the subject-matter yardsticks against which teaching materials have been measured. The committee felt quite definitely—for it is mentioned several times—that there is not adequate attention to the nature and value of human personality. The committee was disturbed at the words used in many texts in referring to immigrants—"hordes," "swarms," and always as "problems."

The following may be surprising to one who is not familiar with school texts. Most of the material about Jews in texts and courses of study is about the ancient Jews. For example, three-fourths of the space allotted to Jews in world history texts deals with events before 79 A.D. Pupils are left with the assumption that Judaism and Jewish culture have changed little since that time.

Here is the report on the treatment of Negroes: "While recently prepared texts and curriculums tend to direct more attention to Negroes as an American group, the average text and teaching guide tend to ignore the group, particularly its position in contemporary society."

Too often textbooks pander to the myth of "Nordic superiority." The Dutch, French, English are "good types of immigrants." Those from the south and east of Europe do not fare so well. Many books do not use the term "race" correctly. It is about time textbooks used it correctly, even if the man in the street or office is still confused over the term.

I predict that this book will be used widely by school administrators and teachers and especially by authors and publishers of textbooks.

The book edited by Dr. MacIver documents and emphasizes the importance of

the study of the textbooks. Robert Weaver shows the cost of segregated areas, housing restrictions, etc. Elmo Roper points out the cost to business. He says the annual average income of a Negro family is $1,043, while for a white family it is $3,062. He discovered the appalling loss of $4 billion of real wealth annually because of discrimination against Negroes alone. Adolph A. Berle, Jr., shows how discrimination endangers the Good Neighbor policy. Fr. John LaFarge counts the cost to religion. And so on.

Dr. MacIver sums it up well: "These two faiths are today contending for mankind. The one faith is totalitarian, the other is democratic; we claim to stand for the latter faith. We *claim* to do so, but we put ourselves at a disadvantage compared with those who stand for the opposite faith. Our faith is harder to follow—that is its challenge and its greatness. We betray that faith by the practice of discrimination. We thereby confound our purposes and darken our future."

JAMES M. YARD.

Piety and Politics

MEETING HOUSE AND COUNTING HOUSE—THE QUAKER MERCHANTS OF COLONIAL PHILADELPHIA 1682-1763. *By Frederick B. Tolles. University of North Carolina Press, $5.00.*

THIS is primarily a study of "what happened" to a "group of predominately lower-class sectarian origins with a pronounced mystical and perfectionist outlook" when its leading members achieved "material prosperity, social prestige and political power." William Penn's venture into proprietaryship and the government of a state projected the Quaker into a situation where he "must risk his ideals to the tender mercies of a world not yet ripe for them." And events during this period indicated that success in the leadership of "outward plantations" itself might jeopardize the plantation in the heart. When this became painfully obvious, as it did in 1756 "over the military defense of the frontier," the Quakers retired "from active political life," thus ending the "holy experiment."

The Quakers of course were neither the first nor the last who have tried to save their perfectionistic individual ethic by renouncing responsible political power with its necessary ambiguities, and to me it seems that in their case it may be said that this was entirely in keeping with their mystical leanings and projected them into the work that has made "Quaker" almost synonymous with "humanitarian zeal." But increasingly this appears to be an unsatisfactory solution for Protestantism in general and perhaps, in an age apparently tending toward authoritarianisms, a form of suicide. Not without reason does Mr. Tolles suggest that his conclusions may "seem pessimistic," for if one ponders the implications for the present scene the prospect is not made more cheerful.

These brief comments do not do justice to the scope and scholarly excellence of this work, a large part of which is devoted to "spelling out" the factors in Quakerism that made for business success, the rise of the "Quaker grandees" and their eminent cultural attainments. It adds a great deal to our understanding of the Quaker contribution to American culture.

SIDNEY E. MEAD.

The Way to Dusty Death

ALL COHERENCE GONE. *By Victor Harris. University of Chicago Press, $5.00.*

THIS book is the story, heavily documented, of a belief that emerged about the middle of the 16th century, reached its peak shortly after the dawn of the 17th, and swiftly faded out some three or four decades later. The belief was not original, but had a new complexion because of a new motivation. It was that the world, including man and nature, is decaying. Man's nemesis was overtaking him for his original sin—the fall that lost paradise to him. Thus man, as the hub of the wheel of things, became corrupt, and the dry rot had crept out along the spokes, till the very heavens were finally infected. The "dim, religious light" of faith by which medieval man saw the way so clearly had now become literally the light of fading stars. Men were awakening out of the Aristotelian dream of quintessential and incorruptible heavens, which Aquinas and Dante had made so real and Copernicus shattered. The sun itself had become stingy with its warmth and light. Life was nasfier, shorter and more brutish than even Hobbes imagined, and for more terrifying reasons. The mortality of the world was metaphysical.

This view got its most finished statement in 1616, in Goodman's *The Fall of Man,* after decades of snowballing towards it. With an air of respect for reason and observation, Goodman (later bishop of Gloucester) "proves" that the world is in the final stages of degeneration. He shows how this does not impugn God's providence or power, but, on the contrary, corroborates them. (Thus the first principles are revealed and theological, concerning the origin and fall, but the subsequent disintegration is apparent in the natural light of reason.) God lets things decay before our very eyes, as a nudge toward salvation by supernatural grace.

By 1627 the opposition to Goodman's theory became focal in Hakewill's *An Apologie of the Power and Providence of God,* which appeared in a definitive third edition in 1635, with Goodman's reply appended. Interest in the issue declined sharply after this culmination, the general impression being that Hakewill had a slight advantage, but for reasons more scientific than the theological ones uppermost in his mind. In short, Archdeacon Hakewill, even more than Goodman, grounded his argument in theology, while paying, however, some cavalier attention to empirical evidence. He argued the general *health* of the world by some reference to observable facts. His main objections to the decadence theory

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were theological, as, for example, the contention that if the world were perceptibly unwinding we could calculate the end; and we are taught that the end of the world is to come as a complete surprise, by overnight supernatural fiat. Such scientific support as he had came from Francis Bacon's rather literary pronouncements on the present state of affairs, in their favor as against the old.

The value of our author's book is primarily bibliographical—dozens of writers and works are mentioned—and this justifies it as it stands. But some space is given to historico-philosophical interpretation of the fundamental motivation behind the theory and the dispute. The thoughtful reader will be disappointed over what is included and what is omitted in that area. Not nearly enough is made of the general disillusionment characteristic of that epoch, as the new secularism in science, letters and art emerged to collide with the high romance of the old order.

The age of chivalry and kings, with the whole interested universe as their arena and God spotlighting them, was done for; and deep in the half-conscious strata of their souls men knew it. The classic formulations of this cosmic trouble were *Don Quixote* and most of Shakespeare's plays. In the former, a fine old gentleman goes mad through too intense a yearning for a light that had failed, and, in the squat, unimaginative person of his companion, the new naturalism is saluted. In "Hamlet," the two orders—the ancient one of honor and kings in league with God, and the new one in which a king is offal that passes through a beggar's guts or bungs a hole to keep the wind out—meet in Hamlet's one person and rend him with the conflict. Something is in him that will not let him sleep.

Incredible as it may seem, though Donne, Jonson, Spenser, Milton and a hundred others figure in *All Coherence Gone* (this title is an excerpt from Donne), yet Shakespeare, the foremost contemporary of the period our author is writing about, is not mentioned. (He and Cervantes died the year Goodman's book was published.) Perhaps the author sensed that if he touched on Shakespeare at all, the great dramatist would usurp too much space. He had captured, in his plays, the dualism or inescapable duplicity of the age, with its fundamental conflict of mighty opposites. The dispute between Hakewill and Goodman was a superficial symptom of it, whereas Shakespeare's drama was at the heart. Who has told sadder stories of the death of kings and the brief candle that lights the way to dusty death, or of stars murked and reddened by the human predicament—tales that enhance the universal decadence by contrast with the newly discovered animal nature and the lusty love of it which, like Falstaff, takes the wind out of Honor?

VIRGIL C. ALDRICH.

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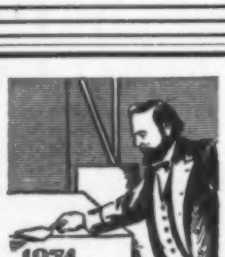

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A Critic's Dream

THE CREATIVE CRITIC. *By Carl H. Grabo. University of Chicago Press, $3.00.*

THIS collection of short philosophical essays on the role and function of the critic bears witness to the youthful spirit and optimism of the author, who recently retired from teaching in the University of Chicago after 40 years of service. Traditionally, the critic has been a judge, an upholder of standards, an applier of certain kinds of criteria, an interpreter of the past. Mr. Grabo would have him essay the task of interpreting the future, of serving as a spiritual pontiff and seer, "a middleman in the realm of ideas."

In the past the value of the critic has depended largely on his equipment of knowledge and taste, the latter a somewhat equivocal and mooted trait. The obligations of intuitive foresight and imaginative projection imposed upon him will certainly demand an endowment that may well make him quail, but they also open to him wide fields of possibility and responsibility. His function will be not only to make the way straight for the young writer but also to point out to him regions to be explored more thoroughly and to be treated imaginatively in literature, and especially in fu-

tion. His critical impedimenta will need to be much more comprehensive and varied, for it will become part of his task to synthesize fields of specialization.

In a changing world of natural forces, many of them latent, the critic would indicate fruitful areas for literary and artistic cultivation, and even tactfully suggest methods of applying mind to mind and mind to matter. Thus he would himself become more creative than he has usually been, and literature might become experimental in a deeper scientific sense than it has been in the past. Great vistas of vicarious experience could be opened, and human life become thereby enriched.

Of course, the commercial problems involved in selling a new type of fiction charged with significance might be considerable, for many readers seek escape and relaxation in novels. Mr. Grabo outlines a new kind of cooperative publishing which could be of great benefit to author and reader, if it could be properly underwritten and set in motion under intelligent philanthropic direction and control. A consummation of this sort, though devoutly to be wished, will not be realized in a moment, as the author well knows. But as food for hopeful speculation, these essays seem nutritive and substantial in their desire to suggest new methods and ways for meeting new situations in an ever changing world, though perhaps not the best of all possible worlds.

LEE E. CANNON.

Evangelizing Universities

THE WORLD STUDENT CHRISTIAN FEDERATION, A HISTORY OF THE FIRST THIRTY YEARS. *By Ruth Rouse. Student Christian Movement Press, London.*

THE WORLD Student Christian Federation, during the course of half a century, has enacted a very significant chapter in Christian history, because it arose out of a passion and in order to fill a need. The passion was to win converts to Christ and the need was to evangelize the universities which in most lands had succumbed to secularism. In fact, Miss Rouse was so accustomed to hostility in her audiences that she felt oddly out of place on the campus of an American Christian college.

The appeal was addressed to all students regardless of race, nationality or religious persuasion, and in the name of a common Christianity rather than of a particular confession. Because the scope was so universal and international the federation was able to work very intimately with the two other great interdenominational agencies of the period, the Y.M.C.A. and the Student Volunteer Movement.

Striking stories are told of the way in which the various churches, national groups and races have grown in understanding and mutual help. The federation in Sweden was started because of a telegram from Japan. The winsomeness of John R. Mott melted the stiff Germanism of Graf Pückler, who had held out against world conferences lest German students be subjected to Anglo-Saxon influences. The entire story is so much the record of a world movement that the reader needs to carry in the mind or at the elbow a representation of the globe.

The great figures of the movement are of course introduced: Henry Drummond, John R. Mott, Robert E. Speer, J. H. Oldham, William Temple, to name but a few. Happily, Miss Rouse has not refrained from introducing autobiographical sections which illumine the story in a most intimate way. She wonders at the close whether she has been carried away by enthusiasm for a movement to which she has given and from which she has gained so much. Her answer is that, summoning the best of sober judgment, she can pronounce this to be none other than a work of God. The reader devoid of any such personal ties in surveying the record of concrete achievement must indeed concur.

ROLAND H. BAINTON.

Brief for Red Poland

POLAND STRUGGLES FORWARD. *By William Cary. Greenberg, $3.00.*

TAKE any country. Put it through a rigorous occupation, and then look at its people sympathetically. Tell the heroic stories of their resistance, portray their reconstruction struggles against awful odds, and examine their social welfare plans. The result will be a portrait exuding sweetness and light.

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Poland by a Unitarian relief worker. The book has some criticisms of the United States, but if there is any breath of criticism for the Soviet Union or the Polish regime, this reviewer missed it.

A careful reader may be able to deduce some truth about Poland. For example, buried in efforts to portray present Poland as democratic and free are these revealing quotes: "There are few strikes. . . . 'Now they know they don't need to strike'" (pp. 113-14). "The government policies are determined largely by Marxists. . . . Most Poles are not Marxists" (pp. 145-47). "The government is friendly to criticism of a constructive nature. . . . Not all criticism, however, is constructive" (p. 159).

The book's brief references to religion are summarized in a sentence: "You can worship as you wish." That, of course, is true (as it has been true in Soviet Russia and even in nazi Germany). Cary might have made a stronger case than he has to emphasize the new freedom of Polish Protestantism under a basically anti-Catholic regime. By stating that criticism of Russia is banned and by acknowledging that the government is not friendly to "non-constructive" criticism, however, the book unconsciously indicates the narrow base of freedom on which the churches rest in Poland. Under such rules, imagine trying to compose a sermon about the responsibilities of religious men in the modern world!

My own observations in Poland brought me to conclusions almost the opposite of Cary's. He apparently did not talk to any of the critics that any regime has and that many observers have found in postwar Poland; or else he discounted what they told him because their justified complaints did not fit the jigsaw that, naively or insidiously, he wanted to construct. Either way, the result reads like a lawyer's argument on one side of a court battle.

Especially if the West is darkly conspiring to misrepresent Poland, as Cary believes, a case can be made for the presentation of the position of the Communist-led government of Poland. The reader should know that this book is just that, and not the objective account it superficially appears to be.

ROBERT ROOT.

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Not Enough Sin

MORAL STANDARDS: AN INTRODUCTION TO ETHICS. *By Charles H. Patterson. Ronald Press, $4.00.*

PROFESSOR Patterson has produced a volume which will certainly join the class of standard college textbooks. He has a clear and lively style suited to the novice in philosophical literature. Beginning with an examination and rejection of relativism, ancient and modern, he lays a solid foundation in historical interpretations of the Western tradition, with special attention to Plato, Aristotle and Kant and copious references to the Bible and Christian literature. From this he achieves his theory around the principle of self-realization, developing the concept with a thorough treatment of the nature of the self and freedom.

The author's personalism might be characterized as organismic. By self-realization he means "the harmonious development of the entire personality." About one-third of the book is given to a review of practical problems in the areas of personal and public morals. I find no novel thesis or method of treatment, but a thorough and inspiring review of philosophical ethics. I hope the chapter on marriage and the home finds its way into the hands of many college students.

I raise only two questions about Patterson's historical review. He expounds naturalism in ethics in the person of Plato's Thrasymachus, Machiavelli, Nietzsche, Darwin and Spencer. This would certainly be quite unacceptable to many current philosophers who call themselves naturalists, such as those represented by Krikorian's *Naturalism and the Human Spirit.* Then I do not understand his almost complete neglect of the Stoics, who give us the nearest to a Christian ethic which the rationalist tradition affords. For the Stoics, a religious world view was essential to morality, and on this point I am not quite sure of Prof. Patterson, generous as he always is to religion.

This is a work in the spirit of liberalism at its best. There is never a shadow of doubt that a rational grasp of problems will guarantee the realization of self-perfection and ultimately the Christian social order. Perhaps that is what a philosophical approach to ethics should be, and Patterson probably knows that college students today do not need to be exhorted to irrationalism. But I cannot avoid the feeling that his liberalism is an unrealistic facing of the problem of evil. It is not wrong, but inadequate unless cultivated within a lively Christian atmosphere of sensitiveness to sin. Rationalism has no substitute for this. Sin is mentioned only once or twice in 500 pages—once to confirm the liberal sentiment which is supposed to have brought the word into disfavor today. It is replaced by the notion of health and illness. Problems of alcoholism and sex are to be solved by relating them to health. All of which may be good until the college student runs into the inevitable frustrations and the sense of guilt which comes not from illness but from "sinful" failure to live up to rational understandings. Neither rationalism nor modern psychotherapy has found a substitute for the Christian doctrine of sin and redemption.

Religion is the subject of the last chapter. It is distinct from ethics but a valuable adjunct to it. It engenders faith in human perfectibility and promises a realization of the ideal social order, at least in Plato's heaven. But one fails to get the feeling of a religious imperative which belongs essentially to the Christian faith, and if one accepts the rationalistic premises it does not become indispensable. The notions of sin and depravity are repudiated and then the case is never quite rescued from those who rationalize everything natural as good. I see no way to avoid the naturalism which Prof. Patterson repudiates except to see every problem of ethics as involving, in addition to the rational struggle, the inevitability of sin and the necessity of faith in redemption.

ALBION ROY KING.

Religion for Students

RESOURCES FOR WORSHIP. *By A. C. Reid. Abingdon-Cokesbury, $2.00.*

FIFTY chapel talks at Harvard University and Wake Forest College furnish the material for this book. Under an interesting title, each chapter presents a few verses of Scripture and an interpretation of about 500 words. The Bible passages are handled intelligently; the relevancy to daily life in our time is stressed. There is no strikingly original insight, no purple verbiage, but a straightforward, thoughtful,

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The author is a professor of philosophy at Wake Forest College, North Carolina. Philosophy and religion are not always so happily related.

HAROLD LEONARD BOWMAN.

Books in Brief

A CYCLE OF THE WEST. *By John G. Neihardt. Macmillan, $5.00.* For nearly 30 years, Neihardt has been "poet laureate of Nebraska," by act of the legislature of that state; for almost as long he has been, by common consent of the well informed, poet laureate of the old frontier west of the Missouri river and especially of the Indians of the plains. The present volume contains nothing new. It brings together the five long narrative poems upon which his fame chiefly rests. Published at intervals from 1915 to 1941, these are: "The Song of Three Friends," "The Song of Hugh Glass," "The Song of Jed Smith," "The Song of the Indian Wars," and "The Song of the Messiah." The first three are sagas of exploration and adventurous living on the plains and in the mountains during the decades following 1822. The last two are built upon episodes in the prolonged tragedy of the plains Indians and the white man's bungling and often brutal methods of dealing with a problem that perhaps even wiser and better men could not have solved. Neihardt takes the Indian point of view. These are great American documents. If we were as far from the events here narrated as we are from the exploits of Charlemagne and his paladins, we could see clearly enough that these 19th century *gestes* are superior as material for poetry. The verse is vigorous, eloquent and stirring. The author proves that it is possible to be imaginative and historical at the same time, and to be both without being obscure.

IN THE LAND OF JIM CROW. *By Ray Springle. Simon & Schuster, $2.50.* There are so many nearly white persons with a little Negro blood (but still classified as Negroes) that Ray Springle, white, had no difficulty in assuming the role and status of a Negro while traveling for several weeks in the south to learn, at first hand, how the jimcrow laws and customs really work. One may doubt whether he could learn exactly how it feels to be a Negro in "the land of Jim Crow," any more than Walter Wyckoff, many years ago, could learn exactly how it feels to be a hobo by dressing and traveling as one—but with some folding money comfortably hidden in his shoe for emergencies. But Springle did learn, by intimate observation and experience, how the system works and also, by conversation across no recognized racial gap, what goes on in the minds of a large number of Negroes of all classes. One item—a minor one perhaps, but worth mentioning in view of the expertly vocalized pro-Soviet pronouncements of Paul Robeson—is that communism "has not made even a dent on the Negro mind" in the south. The author does not pose as a social reformer. He suggests no remedies for any bad conditions, and is even reticent about saying that conditions are bad. He is an honest and competent newspaperman whose formula is to go where important things are happening and report what he sees. He saw plenty. It is for others to say what ought to be done about it.

HIS COUNTRY WAS THE WORLD, A LIFE OF THOMAS PAINE. *By Hildegarde Hawthorne. Longmans, $2.50.* This must be viewed as a biography of Tom Paine designed for young readers; not that it is juvenile or shallow, but that the mature will find it a little oversimplified and overpopularized. It is a vivid story of the life and services of a man who loved liberty, risked his life many times in its cause, suffered unjustly, wrote brilliantly, and passed through enough adventures to supply the materials for a thriller. His views on religion are touched upon only lightly.

GOETHE'S AUTOBIOGRAPHY: POETRY AND TRUTH FROM MY OWN LIFE. *By Johann Wolfgang von Goethe. Translated by R. O. Moon. Public Affairs Press, $5.00.* When he was in his 60's, Goethe wrote his *Dichtung und Wahrheit*, the story of his life to the age of 26 when he was leaving Frankfort for Weimar. This is no ordinary autobiography. It would be of permanent value even if its subject were a person of no importance, or were a fictitious character. On the factual side, it is a record of the poet's boyhood experiences, university education at Leipsic and Strassburg, the beginnings of his literary career (including *Werther* and *Götz*), and his first four romantic entanglements—not counting the two sisters at Strassburg, an episode in which his role was that of passive resistance, unless there is more *Dichtung* than *Wahrheit* in this incident. But there is much more to it than a factual record. The elderly Goethe observes and interprets the young Goethe as he might a character in one of his own novels and, in a sense, dramatizes himself as he would a figure in one of his own plays, and the story is enlarged (to 692 pages) and enriched by his thoughts on society, government, religion and art. Noteworthy historical events also came within the field of his observation. There is a vivid account of the coronation of the emperor Joseph II at Frankfort in 1764, and of young Marie Antoinette's passage through Strassburg on her way to be married to Louis XVI. In this year when the 200th anniversary of his birth is being celebrated, Goethe is so much in the news that a new version of this famous book is timely and its publication by the Public Affairs Press is not inappropriate. The translation, though apparently accurate with a few exceptions, leaves a good deal to be desired.

W. E. G.

CORRESPONDENCE

From the N.C.C.J.

SIR: Paul Blanshard, writing on "The Catholic Price for Cooperation" in your issue of May 4, criticizes the National Conference of Christians and Jews. I shall be grateful if I may have the courtesy of your columns for a few comments.

I pass over the juxtaposition of his first reference to the National Conference and his remarks about "broad-mindedness" and "appeasement" paying off in "much public applause" and "much private money." One would be prepared to honor the author more if such imputations of motive were made overtly rather than through such clever little devices as propinquity of position.

Mr. Blanshard indicates that Catholics are not very cooperative with Protestants and Jews in this Protestant-Catholic-Jewish organization. Some Catholics are not. The same may be said of some Jews, particularly many of the Orthodox, and of some Protestants, particularly Southern Baptists, Lutherans, *et al.* There is no way of calibrating the situation, of course, but it is our impression, not wholly without foundation, that the number of cooperative Catholics is greater *in proportion* than the number of cooperative Protestants.

Mr. Blanshard criticizes the National Conference because it does not condemn the Catholic Church for its "policy of non-cooperation on both the religious and civic levels." It does not condemn the Catholic policy of non-cooperation on the civic level because there is no such policy. It does not condemn the policy of non-cooperation on the religious, that is, the theological, level, for two reasons:

1. The National Conference does not exact, as a condition for participation in its work, that Jews acknowledge Christ as the Messiah, or that Protestants deny the Trinity; neither does it command that Catholics admit that Christ did not found a church or that this church is not the Catholic Church. Universal cooperation on the theological level is impossible to anyone subscribing to a definite, supernatural religion, whether it be traditional Protestantism, Judaism or Catholicism.

2. The title, National Conference of Christians and Jews, is shorthand for National Conference of Protestants, Catholics and Jews. Such a conference obviously *cannot* condemn Protestantism, Catholicism or Judaism. Mr. Blanshard is not proposing that the National Conference alter its policies but that it go out of business.

Mr. Blanshard argues that it is intolerant of the Catholic Church to believe that Catholicism is truer than Protestantism and Judaism, and to take steps to protect the faith of Catholics through marriage legislation, the maintenance of Catholic schools, etc. If this be so, it is equally intolerant of Protestants to believe in Christ and of Jews to reject such belief; and of both to believe in a Supreme Being who is the author of an immutable moral law which Mr. Blanshard—judging from his book, of which this article is a paraphrased excerpt—does not seem to accept.

Mr. Blanshard's pet dichotomy between "the Catholic people" and "the Catholic hierarchy"—as if the former were reluctant victims of what he also likes to call "clerical power"—is the old familiar stratagem of *divide et impera.* The National Conference of Christians and Jews recognizes that the Catholic people accept the leadership of their ecclesiastical superiors in complete freedom, and that it is only on this basis that Protestants and Jews can honestly and legitimately invite their cooperation in common endeavors.

N. C. C. J., EVERETT R. CLINCHY,
New York, N. Y. President.

Stewardship Mission

SIR: In the issue of April 27 there is a statement that as president of the United Stewardship Council Arthur H. Limouze will leave for a visit to Europe shortly after his resignation as promotional secretary of the Presbyterian, U.S.A., Board of Education. Dr. Limouze was succeeded as president last November by Paul H. Conrad, and he is going to Europe on what to some of us seems a most significant mission. At a meeting of the World Council executive committee last February a resolution was passed inviting the United Stewardship Council to send Dr. Limouze to Europe to remain several months to help the European churches establish a stewardship basis of giving for local churches, and of course for larger units. This request is being granted. HARRY S. MYERS,
Executive Secretary.

United Stewardship Council,
Hillsdale, Mich.

The Senator Did Right!

SIR: You ask, "Were Senator Douglas and those of similar views who helped him defeat the Bricker amendment right or wrong?" That is a fair and thought-provoking question. But your major premise, "a senator compromises," is wrong. It was a *choice* and not a *compromise.* Or, if in any small sense a compromise, it was a compromise of courage.

I think these men were saying, "Render unto housing the things of housing and unto civil rights the things of civil rights." Your conclusion and mine is that Senator Bricker was not concerned with civil rights but with defeating the housing measure. His was nothing more than a political trick and deserved to be treated as such. In fact Senator Douglas and company were in support of civil rights when they passed the housing measure. That, of course, is only a short step in the right direction, but it is a step. Everyone should know that we cannot jump upstairs. If we are to arrive we must go one step at a time. If the senator is "accused" of betraying his position on civil rights the accusation will not hold water. ARTHUR A. HYDE.

First Christian Church,
Hammond, Ind.

SIR: A rabble-rouser could make capital of Senator Douglas' vote, whichever stand he had taken. Demagogues thrive on half-truths to arouse the emotions of the unthinking. Senator Douglas at least not only has courage, but he has the faith to believe that he has some thinking constituents who see beyond the immediate situation and will not label him simply by his vote on a particular issue. He can also feel confident that his later actions will indicate that he is paying more than lip service to the cause of racial justice.

I would rather have a man like Senator Douglas to represent me in the Senate, even when he votes in disagreement with my opinion on a particular issue, than a demagogue who voted right simply because he thought it was the way to remain in office. Your excellent editorial should help other people to see that too.

The strength of democracy is that public leaders dare admit that the decisions they make are less than perfect. Future action will have to be taken to correct the evil latent in today's action, but given men of vision and courage in our government, like Senator Douglas, we can be confident that the corrections will be undertaken at the proper time. MARCIUS E. TABER.

Sonoma Methodist Parish,
Battle Creek, Mich.

Earn Right to Differ

SIR: A hearty amen from this corner to J. Edward Carothers' article on television. This field is white. Probably we will be a couple of decades slow in harvesting.

My reaction to Paul Blanshard's comments on the National Conference of Christians and Jews is mixed, very mixed. No one I know in the movement is satisfied with the relationship Protestant groups have with the Catholic Church in it. Nevertheless, bigotry must be fought and intergroup tensions released by community action. It should be remembered that those who have proved their willingness to labor for good will are in the strongest position from which controversy can be joined with Catholics. It is the only morally defensible position. WILLIAM G. LAW.

Edgewater Methodist Church,
Minneapolis, Minn.

No Substitute for Simeon

SIR: I hope no one is wasting his time and strength warming up in the bull pen to take the place of Simeon Stylites. He's pitching a no-hit, no-run game.

MARGARET (MRS. CARTER H.) HARRISON.
Hampton, Va.

NEWS of the CHRISTIAN WORLD

London Host to 'May Meetings'

No Sign of Apathy as Churchmen Gather for Annual Assemblies—Set Goal for Increased Stipends

LONDON, May 12.—The serried ranks of church delegates are appearing in this city again for the May meetings. This annual trek goes back in English religious history to the early 19th century; it reached its peak in both numbers and enthusiasm at the turn of this century. Nearly every church has its assembly meetings, and the missionary societies signal their birthdays by great demonstrations in the largest halls and churches. The oratory is spread over the whole month, but the ear of the modern Englishman usually has had its fill after a week. It is a great time for ministers, who give up a lot of hours to fraternization and fellowship with old friends. The student of assemblies looks at this concentration of religious fervor and wonders why the church is so active in central meetings and yet so palpably weak in local areas. Are we whistling hard to keep our courage up? Nearly 10,000 Baptist women gathered in one London hall—a magnificent sight. No one would say after looking at them that Christianity is a minority movement in this country.

Short Sees No Compatibility With Communism

John Short of Richmond Hill, Bournemouth, largest Congregational church in the land, is this year's chairman of the Congregational Union. Speaking on the challenge of secularism to the Christian faith in his chairman's address, Dr. Short said that "it is now clear that there is no compatibility between the ideas and policies of the secularist, Communist-Marxist state and the Christian conception of the world, of life and of history." In his opinion, the only answer of Christianity to Communism is "militant evangelism" all over the world. "Let us make crystal clear," he said, "that we shall use all the spiritual and moral force at our disposal to resist encroachments upon the inalienable rights of mankind." Dr. Short wants to see a greater cohesion in church administration; he asked the Congregationalists to centralize their theological education in three centers—Oxford, Cambridge and London—instead of in ten as at present.

Seek Larger Stipends For Clergy

Ministers' stipends are again being discussed by the churches. Some of the Anglican dioceses are striving hard to guarantee a minimum of $2,000 a year and a house to their clergy. The Presbyterian minimum is now $1,400, and the Congregationalists are putting theirs at $960, with an annual allowance of $60 a year for each child, and a house. Many hundreds of Presbyterian and Congregational ministers get stipends far in excess of these figures. In each denomination the trouble is with the poorer churches; to assist them there are various forms of central sustentation funds. In the Congregational churches about $160,000 a year is being subscribed toward increased stipends.

British Peace Hopes Rising

Hopes of a permanent peace have been renewed in Britain through three recent achievements—the lifting of the Berlin blockade, the establishment of a Council of Europe and the intention of India to remain within the commonwealth. This last was a peculiarly British achievement. No one would have prophesied it two years ago. Mr. Attlee's skill and integrity have contributed to the India settlement, and so has the statesmanship of Mr. Nehru. No doubt economic and political factors in the East have swung India toward cooperation with rather than separation from her commonwealth partners. Nevertheless, the decision is a major affirmation for peace in the Far East, a region where violence brews even more ominously than in Europe. Opinion here sees the new republic of India as a bulwark for peace and order—an outpost against a Communist Asia.

Congregationalists Will Attend Council at Wellesley

The 75 British delegates to the International Congregational Council which opens at Wellesley College, Boston, June 17 include many leaders of Congregationalism here who are new to the American scene. Lovell Cocks of Western College, Bristol, is among the theologians attending the council. Among the preachers is Leslie Tizard of Carr's Lane, Birmingham, the midland citadel of Congregationalism. Executives include Leslie Cooke and his colleague Philip Ashton of the Congregational Union, Norman Goodall of the International Missionary Council, and Bernard Honess, manager of the Independent Press, the Congregational publishing house. Representing the London Missionary Society are N. A. Turner-Smith, Irene MacAdam and this correspondent.

And So Forth

All Hallows-by-the-Tower, London's most ancient parish church which survived the Great Fire of 1666 but was almost completely destroyed by German bombs, is being restored. The north aisle will be opened for worship this fall. Sumner Bird of Boston gave 50 tons of steel for the reroofing, and other gifts of steel have come from Fort Worth, Wichita Falls and Shreveport in the U. S.

All the missionary societies report that their staffs are staying in China.

Scott Lidgett, veteran Methodist leader who has been warden of the Bermondsey settlement for 58 years, is proposing to retire—at the age of 95.

British and German Methodists have been conferring at Bünde, with German Bishop Sommer as host. CECIL NORTHCOTT.

Southern Baptists Oppose Senate Education Bill

The Southern Baptist Convention adopted a resolution of "strong disapproval" of S.246, the federal aid to education bill as passed by the Senate, because of its omission of the word "public" from the categories of schools to receive public funds.

Set Aside June For D.P. Action

Protestant and Orthodox Churches Will Conduct Intensive Drive for Job and Housing Assurances

NEW YORK, May 18.—June has been designated as "D.P. Action Month" by Church World Service. During those 30 days the Protestant and Orthodox denominations represented in the agency will conduct an intensive campaign to catch up with their proper share of D. P. sponsorships. On Sunday June 26, "D. P. Report Day," the churches will announce the results of their efforts. Stanley I. Stuber is chairman of the concerted drive, which seeks to have every church make a specific investment in displaced persons, primarily by providing the assurances of jobs and homes required by present legislation. Says Dr. Stuber: "According to figures of the displaced persons' commission in Washington, 33 per cent of the displaced persons in European camps are members of the Protestant and Orthodox faiths. Yet of the assurances for 80,886 families which the commission had as of April 23, only 14 per cent were provided by Protestant and Orthodox churches." Dr. Stuber emphasizes that the continued issuance of visas in the proportion of 25 per cent to Protestant and Orthodox families is rapidly exhausting the present assurances, creating an immediate need for more to be provided by those churches.

16,000 Protestants at Missions Rally

Last Tuesday 16,000 Protestants assembled at Madison Square Garden for the mass meeting which climaxed the nationwide Christian World Missions Advance launched last October by the Foreign Missions Conference. The crusade has been aimed at a vast expansion and revitalization of Protestant mission work abroad. Key speakers at the meeting were Congressman Walter H. Judd, former medical missionary in China, and Sarah Chakko, president of Isabella Thoburn College in India and only Indian woman delegate to the Amsterdam Assembly. Bishop Charles K. Gilbert of the Episcopal diocese of New York presided. A choir of 1,500 representing various churches in the city sang the "Hallelujah Chorus" and the Salvation Army band accompanied the hymns.

Christian Colleges in China To Continue

At the annual dinner of the United Board for Christian Colleges in China, held here last week, William P. Fenn, associate executive secretary who returned recently from China, declared that the decision of the colleges and most of their staffs has been to accept the challenge of Communism as an opportunity for continued service. "They are saying that they do not know what the future will bring forth but believe it their duty and privilege to continue Christian education as long as they are permitted to do so," he said. "They will insist upon academic and administrative

integrity and are determined to put Christian principles before human lives, and human lives before material property." Henry Smith Leiper, American general secretary of the World Council of Churches, who also addressed the meeting, said that reading letters from those who represent the Christian church in China "stirs feelings of admiration for their devotion to duty and their desire to stand by no matter what the risks." "China needs educated Christian leaders now even more than in the past," he declared.

Mission Leaders Advise No Aid to Nationalists

Protestant mission board executives here have sent letters to the Senate and House foreign relations committees expressing vigorous opposition to any further military aid to China and urging support of the state department's non-intervention policy. Reportedly basing their stand on correspondence with American missionaries and their Chinese colleagues, the executives declared that military aid to the Nationalist government would arouse the antagonism of the vast majority of the Chinese people, whereas non-intervention "would preserve the long-standing friendship between the United States and China."

Protests Opening of Bond Drive on Sunday

In a letter to Secretary of the Treasury John Snyder, Samuel McCrea Cavert, general secretary of the Federal Council of Churches, protested the action of the government in launching its savings bond campaign on Sunday May 15. "There are millions of Christian citizens who would greatly deplore an action of our government which reinforces the present trends in the direction of weakening the respect for the Lord's Day as one which should be used for distinctively spiritual ends," his letter declared.

Christian Educators Plan World Convention

Plans were advanced at the spring meeting of the American section of the World Council of Christian Education held here this week for the mid-century world convention on Christian education to be held in Toronto Aug. 10-16, 1950. To assist overseas delegates handicapped in meeting their expenses by monetary restrictions, a portion of the fees of other delegates will be set aside, and "fellowship delegates" who cannot be present but wish to be a part of this fellowship and study program will be encouraged to contribute to an assistance fund. Reports on advances in the council's worldwide program were given by Forrest L. Knapp, general secretary, Philip C. Jones for the convention, Erich F. Voehringer for visual aids, and Everett M. Stowe for publications. At a luncheon meeting three young people representing Czechoslovakia, the Philippines and Chile told of the needs of Christian youth in their nations.

And So Forth

Fourteen "Christian folk high schools" in Finland have been granted aid amounting to 96 million Finnish marks (about $720,000) by the U.S.A. committee for the Lutheran World Federation. This sum is part of the $1 million allocated to Finland from Lutheran World Action funds.

Ralph W. Sockman, pastor of Christ Church (Methodist), New York city, has been appointed director of the Hall of Fame for Great Americans at New York University. He succeeds the late James Rowland Angell.

Luther A. Gotwald and Rolf A. Syrdal, executive secretaries respectively of the United Lutheran and Evangelical Lutheran boards of foreign missions, are visiting China as representatives of the joint committee of Lutheran boards in America with mission work in that country.

The Alaska committee of the Home Missions Council has called upon Christian churches in Alaska to present a united front against the increased spread of liquor consumption, gambling and prostitution in the territory, and to take a militant stand against the promotion of any part of native culture which is pagan and un-Christian.

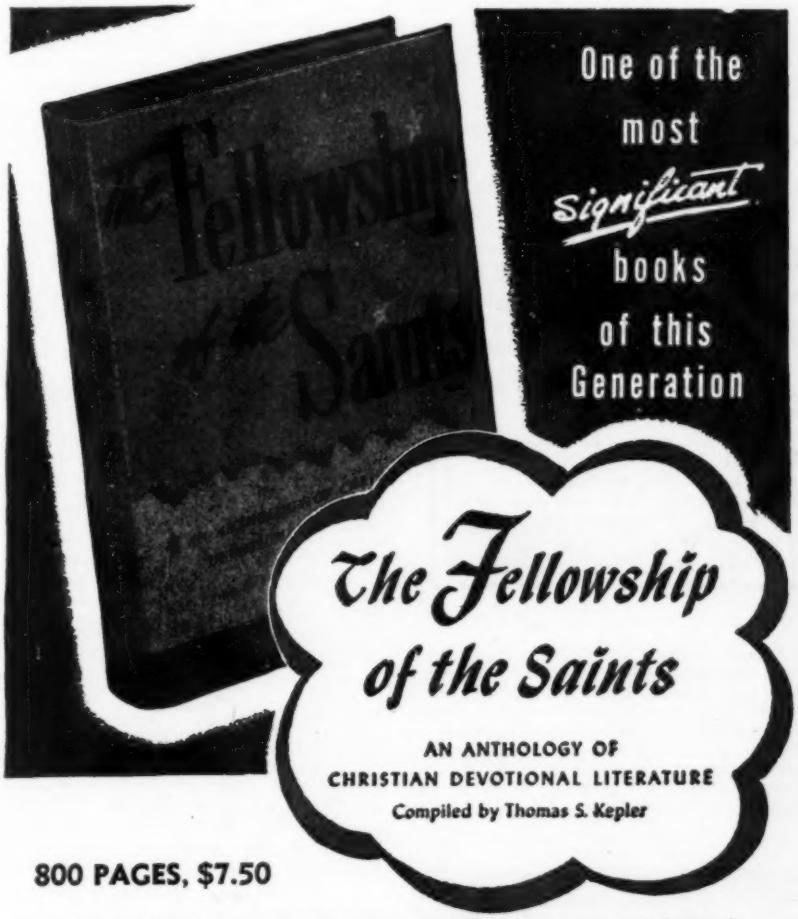
James Zwemer Nettinga, secretary of the Board of Domestic Missions of the Reformed Church in America, has been appointed a field secretary of the American Bible Society, with headquarters in Pasadena, Calif.

J. Henry Carpenter.

Form Georgia P.O.A.U.

First Statewide Unit of Church-State Organization Is Established

Atlanta, May 10.—Georgia has become the first state in the nation to organize a unit of Protestants and Other Americans United for Separation of Church and State.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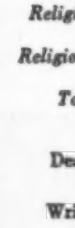
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The organization meeting here was sponsored by Methodist Bishop Arthur J. Moore; Louie D. Newton, representing the Baptists; and J. R. McCain, representing the Presbyterians. Glenn Archer of Washington, secretary of the national P.O.A.U., was the principal speaker. Spright Dowell, president of the Georgia Baptist convention and of Mercer University at Macon, was elected president of the unit. Plans are being made for a statewide rally to be held at an early date, probably in Macon.

Atlanta Bans Wearing of Masks and Hoods

In a step aimed at the Ku Klux Klan, the Atlanta city council last week adopted an ordinance prohibiting the wearing of masks and hoods. It permits masks only for Halloween celebrations and similar occasions. The Atlanta junior chamber of commerce had taken the lead in sponsoring the measure. Its efforts gained statewide impetus when delegates to a meeting here of the Georgia council of churchwomen agreed to take the fight home to their 22 communities. The women endorsed the steps taken by the Jaycees and said they would seek similar action on a statewide basis. The council's later action is regarded here as a victory pointing toward another effort to get the Klan outlawed in the next session of the Georgia general assembly.

Oppose Federal Aid for Church Schools

The Atlanta Christian council, composed of laymen and ministers in the city's Protestant churches, has voted its opposition to any proposal that would permit federal funds to be used for church-supported schools. Similar action was taken by the Georgia Baptist Sunday school convention in its regional meetings. In addition, the Baptists adopted a resolution expressing their appreciation of an editorial in the *Atlanta Constitution* disapproving of the use of federal funds for church schools.

Seek More Candidates for Methodist Ministry

At Emory University, a theological advisory committee has been formed with the purpose of seeking more training for more candidates for the ministry in southern Methodist churches. The committee was set up by members of 14 conferences representing 2 million Methodists. At the meeting at which the action was taken, Dean H. B. Trimble of the Emory School of Theology reported that "for the first time in this generation the number of men seeking theological training is on the increase."

And So Forth

Maurice L. Marling, for eight years secretary of the Atlanta Christian council, has resigned to become pastor of First Christian Church, Jasper, Ala.

James W. Middleton, pastor of Atlanta's First Baptist Church, was one of four Southern Baptist ministers who went to Alaska last month to conduct simultaneous revival services in the four cities there. He preached in Ketchikan.

Methodist Bishop Arthur J. Moore of the Atlanta area turned statistician the other day to report that in his nine years as bishop he has dedicated 600 churches and parsonages. He now has a waiting list of 50.

JOHN J. HURT.

Chile Prepares For D.P. Entry

After World Council, Lutheran Agents Confer with Officials, Aid Plan Is Set Up by Protestants

SANTIAGO, CHILE, May 11.—Protestant and Orthodox groups here are participating in the committee set up to cooperate with the World Council of Churches' committee on refugees in bringing displaced persons to Chile. Their action was taken as a result of the visit here of Alan Braley, secretary of the committee in Geneva, and Stewart Herman of the Lutheran World Federation. In conferences with government officials, the visitors from Geneva were able to secure approval for the immigration of 50 German Protestant families. It has been officially agreed that Dr. Braley's committee will work with Chilean representatives in Europe in selecting refugees to be sent here. As a result of other arrangements made with the government by the International Refugee Organization, some 10,000 immigrants will come to Chile from Europe. So far, around 2,000 displaced persons have arrived. Most of them have been offered jobs in the agricultural sections in the south. The Evangelical Council of Chile has responsibility for aiding the newcomers in spiritual and related activities.

Protest Peronistic Propaganda

Considerable agitation has been aroused in Roman Catholic intellectual circles here by the veritable cargo of literature sent to a number of leading priests and professors at Catholic Seminary by the Argentine ministry of the interior. The literature concerned the political significance of "Peronism" in the evolving life of the peoples of South America. Books and pamphlets in large quantities dealt with the "splendid labors of Gen. Perón and Mrs. Evita Duarte de Perón." Some 300 students at Catholic University recently sponsored a luncheon at which strong protest was made against "this means of securing support for certain creeds and ideologies which are foreign to the aims of the Catholic priests and laymen of Chile."

Lawyer Who Sought Justice From Church Dies

Santiago Urzua, distinguished Roman Catholic lawyer and writer who for nearly 20 years had been engaged in an uphill campaign to get the Archbishop of Santiago to comply with the will of his late wife, which called for the establishment of a school to be named the St. Helena Foundation, died recently. Sr. Urzua charged that the church had used the $600,000 legacy for other purposes. Leading newspapers and left-wing political figures have strongly criticized the hierarchy for its failure to carry out the terms of the will. One of the most widely read local newspapers has this to say: "For the honor of the church this whole matter should be settled, now that the fighter for the justice of his cause has died without seeing his brethren practice what they hotly preach. . . . The judicial councils of the leading political parties of Chile all attest to the

justice of his cause. The denial of justice has worked and will work against the church. It is a bitter experience to see that the Roman Catholic Church refuses to practice the precepts that she preaches and very often tries to impose violently upon those of dissenting views."

Women Lead Fight Against Inflation

Inflation is still triumphant in Chile, but it is being effectively attacked by the National Association of Housewives under the leadership of Rosa de Gonzalez, wife of the president of the republic. The association is also opposing speculation in foodstuffs, food hoarding, artificial rises in prices and dishonest weights. The government has given special consideration to its recommendations. More than 100 stores and fruit shops were closed down in April as a result of the association's investigations, which revealed that merchants were using deceptive weights and charging unlawful prices.

Protestants Gain 10,000 in 1948

Reports from the leading Protestant denominations in Chile reveal that 1948 was a good year for them. Cursory figures show that over 10,000 new members were acquired. The total number of Protestants in the country is approaching the 400,000 mark, with a constituency of 200,000 more. Wide interest is being shown in the Inter-American Evangelical Conference to be held in Buenos Aires in July. The Evangelical Council of Chile will be represented by 10 delegates.

And So Forth

With the Inter-American Committee of Cooperation in Health Projects and the Chilean government sharing equally in the $1 million cost, construction of 150 miles of modern sewage systems to serve 250,000 persons has been started.

Leading Chilean political figures have publicly criticized Peru's military government for refusing to permit Haya de la Torre, leader of the Peruvian Aprista movement, to leave the Colombian legation where he has been confined since the military coup. The Chilean government has also been very critical of the new Venezuelan dictatorship.

Recent statistics reveal that Chile will need to build around 34,000 houses annually for a 20-year period in order to meet the needs of her rapidly growing population. Something like 2 million persons now live in old and unhealthful buildings which should be replaced.

PEDRO ZOTTELE.

Free Church Groups Consider Merger

Preliminary merger plans involving the Evangelical Free Church Association (Norwegian-Danish) and the Evangelical Free Church of America have been completed by a joint committee on unity, Religious News Service reports. The plans will be submitted to the general conferences of both denominations in June. If approved, they will then go to individual congregations for decision. The two groups have already merged their schools, and are co-owners of a printing plant which they operate in Minneapolis.

Blame Race Riot On Durban Slums

South African Report Points to Sense of Frustration Created—Churches Call Parley on Situation

STRAND, C. P., SOUTH AFRICA, May 2.—The government's commission of inquiry into the January race riots in Durban has issued its report looking into the causes of the disturbance. Chief among these, it finds, were the herding of Africans into slums on the fringes of Durban, tension between Africans and Indians and between Indians who were desperately poor and those who were privileged, miscegnation, and the influence on the African mind of foreign press accounts hostile to South Africa. It holds slum conditions responsible for the sense of frustration which erupted in the riots. "You cannot expect to get pure water out of a cesspool," it says. "In these rabbit warrens something like 23,000 natives live under most sordid conditions." A leading South African daily declares that the findings of the commission have come as a challenge to the Union—which is but a reinforcement of what the churches and the South African Institute of Race Relations have been saying for years.

Christian Council to Sponsor Conference on Race

"The Christian Citizen in a Multiracial Society" is the theme of the conference which the Christian Council of South Africa is calling for July 11-13 in Johannesburg. It is hoped that representatives of the Dutch Reformed and Roman Catholic churches will also be present. The conference is a natural follow-up of the present government's refusal to receive a deputation from the churches and missions associated with the council to present the resolutions of their assemblies on the government's racial policy and to discuss it in the light of Christian teaching. A preliminary statement issued by the council says: "Many Christians are confused as to their personal duty in the face of the problems arising from the complex nature of South African society. The addresses and discussions at the conference will be directed mainly toward the producing of a clear statement of Christian duty in our society, both as a guide for Christians themselves and as an intimation to the public generally that there is a course to which Christian people are committed and from which they dare not allow themselves to be deflected."

Propose Reform of Liquor Laws

F. B. Allen, member of Parliament and a prominent Methodist layman, is leading the campaign for a thorough revision of South Africa's liquor legislation. After the stirring speech which he made in Parliament denouncing the present inadequate legislation had found ready support on both sides of the house, the minister of justice pointed out that although drunkenness and the abuse of liquor could not be eliminated by legislation, an improvement in present laws would help the situation. He added that as soon as a departmental committee which he had set up to expedite the matter

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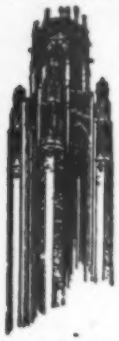

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had reported, a bill for revision of the laws would be introduced. The churches and temperance societies will regard that action as a measure of the success of their long struggle against evils connected with the liquor traffic, in which they have been handicapped by the chaotic state of the country's laws on the subject.

Government to End School Feeding Plan

The government has announced its intention to abolish the practice of providing twopence meals daily for African schoolchildren, in spite of the fact that in the rural areas this year's very poor crops have been eaten while green. In rural areas the program will be discontinued at once, and in the towns it will be reduced gradually to the vanishing point. On coming to power, the present government had announced that the scheme would be neither extended nor curtailed, but that an increased amount would be set aside to finance the program this year. Commenting on the reversal in policy, the *Cape Times* says: "The sentence of death passed on the native school feeding scheme is a signal defeat for Dr. Stals, minister of health and education, and the more enlightened section of the government, and one of the most miserably small-minded and pitiable things that could have happened." The government's action has resulted in a spate of letters to the press, and protests have been lodged by the Christian council and many other public bodies.

Disciples Establish Lectureship

Geoffrey Hare Clayton, Anglican archbishop of Cape Town, will give the inaugural lecture Oct. 12 in the new annual lectureship on Christian unity founded at Rhodes University. The lectureship originated with Disciples of Christ in this country, and will be financed, at least during its early years, by an endowment provided by the Disciples of Christ in the United States. The annual lecture will be known as the Peter Ainslie memorial lecture, to commemorate the services of Dr. Ainslie of Baltimore, U.S.A., a leading figure at ecumenical conferences of the first three decades of this century. The aim of the foundation is to bring to the seat of the only interdenominational school of divinity in the Union leading churchmen, ordained and lay, who are prepared to deliver a lecture designed to promote Christian unity. It is planned to make the printed lecture available in the United States.

And So Forth

The Dutch Reformed Church of the Transvaal has advocated that action be taken to prohibit angling competitions on Sundays. The first prosecution under the act in recent years took place in Pretoria immediately after the church's recommendation. Anglers deplore the current "competition mania," which they say ruins the sport, but they do not advocate prosecution under an "antiquated act."

For the first time, the annual protests of the Witwatersrand church council against the opening on Good Friday of the Rand Easter agricultural show, biggest annual affair of its kind in the country, resulted in assurance by the organizers that they would consider the request seriously. The council hopes that next year may see its request granted.

STANLEY G. PITTS.

Score Ministers' Warning on Pact

Madison Papers Charge Local Pastors' Statement is Disservice—State University Host to Clergy

MADISON, WIS., May 18.—A chain of repercussions followed the issuing on April 1 of a statement on the Atlantic pact by 11 Madison clergymen. They expressed concern that there had been so little opportunity to discuss the pact and that the effect of heavy military expenditures would be bad for our economy; they pointed out that the pact might lead to further military commitments in the Mediterranean and even in Asia, and that arms sent to Europe might fall into Communist hands as they have in China. While expressing sympathy "for those who are called upon to guide our international policies" and certainty that "no easy solution offers itself," the ministers declared that they were sure the hope of military alliance is more than ever inadequate in our modern world. "We should pursue some more Christian solution to the situation," they said.

Gromyko Throws Statement Into Limelight

Local interest in the clergymen's statement was intensified on April 14 when Andrei Gromyko of Russia, speaking before the U.N. Assembly, declared: "The clergymen from the state of Wisconsin who are protesting the North Atlantic Treaty are in the right." Madison's newspapers immediately put the ministers on the spot by asserting that the pastors had "found Gromyko in their pews." They failed to report that 30 clergymen in New York had issued a statement with similar reservations, and that numerous liberal groups across the country had urged caution in undertaking blanket alliances. On May 8 the *Wisconsin State Journal*, published here, turned over its Sunday morning editorial page, usually a contributed one, to two University of Wisconsin professors and a lawyer formerly associated with the state department to write a reply to the "disservice" which they held the clergymen had done to their country's cause. The title of their reply: "The Atlantic Pact an Instrument of Peace."

State Pastors' Conference Meets at University

Pursuing, in its centennial year, the idea that the university is here to serve the entire state, the University of Wisconsin tendered hospitality for the third consecutive year to the state pastors' convention the last week in April. Under the leadership of Ellis H. Dana, executive vice-president of the state council of churches, and Prof. John L. Miller of the university's extension department, a distinguished group of leaders was brought to Madison. At the opening dinner Prof. John Bennett of Union Theological Seminary, secretary of Amsterdam's Commission on the Church and the Disorder of Society, spoke on the tasks with which Amsterdam confronts the churches. He noted that while Amsterdam had strongly condemned communism but had

been milder in its treatment of capitalism, the latter system must come under ethical judgment like any other. The World Council, Dr. Bennett said, opposes every form of political totalitarianism but "does not share with Catholics in a self-righteous, hysterical holy war against communism." Observing that the world looks very different "from the bottom than from the top," Dr. Bennett said that we cannot ostracize "those masses who live at the bottom of the pyramid and are more attracted to communism than we are."

Says Protestants Confuse Virtue With Respectability

Canon Henry Weisbauer of Denver condemned the Protestant clergy for having confused respectability and redemption. "Sin within Protestantism has come to mean alcoholism, anything sexual, wife beating and bank robbery—period," he said. "But we blink at race prejudice, anti-Semitism, anti-labor attitudes and practices and pitifully inadequate public assistance grants. We are great believers in separation of church and state, but we have carried this to mean that our variety of religion is so 'spiritual' that it seldom touches the temporal at the local community level." He reported that questioning of 62 families in a New York city block revealed that in 57 specific emergencies they had sought advice from relatives 36 times, from the corner drugstore 31 times, from a bartender 29 times, a Catholic priest 12 times, the local labor leader 6 times, the political leader 4 times, a Protestant minister 4 times, and a policeman 2 times. Prof. Elton Trueblood of Earlham College at the concluding luncheon spoke on "Alternative to Futility," the theme of one of his recent books. He pleaded for a "gathered church" as a "fellowship of the concerned."

Alcohol Trade Presents Mask of Decency

There are in this area signs of attempts to make alcohol respectable and to study its social effects objectively, without regard to its subjective results. The University of Wisconsin is building a new laboratory for the study of malts. Among the 30 sponsors of a pre-Easter "go to church" advertisement run by the Madison commercial association's community advertising fund were a brewery, a tavern and a night club. At a local service club luncheon this week the general counsel of the Tavern League of Wisconsin, a graduate of the Yale School of Alcohol Studies, spoke on "Facts and Fallacies of Uses of Alcoholic Beverages." He praised the evangelistic fervor and personal devotion of Alcoholics Anonymous and exhibited *Life's* advertisements on "moderation," without attempting to advertise the business it is his job to represent. The Wisconsin lower house has passed, and the senate is preparing to consider, a bill which provides that funds from state liquor taxes would not be allotted to municipalities which through a local option have voted dry, although they would still be taxed for the support of institutions that seek to repair the social damage done by alcohol, including the state conference of alcohol studies. The second meeting of the conference will be held in the Milwaukee auditorium May 27-28, with Dr. E. M. Jellinek, director of the Yale School of Alcohol Studies, as the featured speaker. Dr. Jellinek will also address the open meeting which the Madison chapter of Alcoholics Anonymous will sponsor May 26.

ALFRED W. SWAN.

Report on Refugee Jobs

Herman and Braley Return to Geneva with Plan for Latin America

GENEVA, May 5.—Stewart Herman, director of the Lutheran World Federation's resettlement division, and Alan Braley, World Council resettlement representative, have just returned from a two-month visit to South America, during which they investigated the prospect for selective resettlement of some of the 10 million refugees and expellees from eastern Germany and other European countries who are now crowded in great misery into western Germany. Under the Potsdam agreement, these people are not eligible for United Nations care through the International Refugee Organization. Dr. Herman and Mr. Braley discussed possible steps with the official immigration authorities of Argentina, Bolivia, Brazil, Chile, Peru and Venezuela. They also conferred with representatives of the Y.M.C.A., the Y.W.C.A. and local churches. Throughout their visit they received the greatest assistance from IRO representatives.

Obstacles to Immigration

All seven of the republics visited by Dr. Herman and Mr. Braley have political or economic problems affecting the admission of immigrants. Some of these predominantly Catholic countries prefer those of Spanish or Italian origin. In the past, when the cost of living was low in South America, immigrants with sufficient capital could easily establish themselves. Today the penniless refugees, aided only from charitable sources, must start life anew in these countries where living costs are now high and living standards sometimes low.

In an effort to prevent the unhappy situation which obtains when mass immigration is carried out without sufficient provision for the settlers' future, Dr. Herman and Mr. Braley helped organize in these seven Latin American republics committees on immigration under the auspices of local Protestant federations of churches, with the cooperation of Orthodox groups. Membership of the committees consists chiefly of natives of the republics, but it

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includes also many previous immigrants who are peculiarly able to visualize the problem of adaptation to life in new countries.

The committees, with the assistance of local Christian laymen, will canvass for possible jobs. They will investigate offers in order to insure against exploitation of the resettlers. When the refugee divisions in Geneva receive word from the committees that jobs are available, they will forward particulars to their field workers in Germany and Austria, who will investigate suitability of applicants for the positions. Thus the field workers can vouch for prospective settlers before emigration is organized through government channels at both ends. The committees will receive the new settlers when they arrive in South America, minister to their spiritual needs and integrate them into the life of local parishes. They will also supply such material needs as exist and advise immigrants on readjustment to their new environments.

The work of the Latin American committees will be correlated by Prof. Barnabas Dienes, whose services have been donated by the Evangelical and Reformed Church in the United States. He is serving a three-year period in South America as a roving emissary of the World Council's refugee division.

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Korean Refugees Need Assistance

Millions Who Fled from Northern Zone Are in Dire Poverty—Methodists Complete Reunion Steps

SEOUL, KOREA, May 4.—While Korea is anticipating the largest food crop in recent years, her relief requirements far exceed apparent needs. There is considerable poverty among the more than 4 million refugees from the Russian-occupied north of the country. Missionaries have organized personal relief projects to meet the needs of many friends and colleagues, but the thousands of refugees outside the circle of interested foreigners and relatives are in difficult straits. Meanwhile, new regulations against civilian movements in north Korea have slowed down the number of refugees crossing the 38th parallel to around 20 daily. Only those who live near the line are in a position to risk their lives in the dash for freedom. It is extremely difficult for those who live farther north to obtain permission to visit near the border. Reports as to the treatment of Christians in the Russian zone vary, but it is certain that there is considerable inconvenience and some suffering on the part of those who insist on church attendance.

Mission Staffs Need Reinforcement

The Protestant population in the south continues to grow, there being now an estimated 50 refugee congregations in Seoul in addition to the 30 prewar local churches. The Yung Nak Presbyterian Church, of which American-educated Kyung Jik Han is pastor, must hold two services each Sunday morning to take care of the 3,000 who attend. The Methodist Church has sent out a number of "K-3's," as the "short-termers" are called, to help provide leadership at this crucial time. Presbyterians hope that their boards also will send reinforcements for their mission staffs at this time when the need of Korean Christianity for trained leadership is so great.

Two Divisions of Methodism In Korea Unite

During the last week in April the two divisions of Methodism in Korea reunited after conferences that were almost completely free of controversy. The "reuniting conference" elected as bishop (on the second ballot) Yu Sun Kim, Seoul minister who almost miraculously survived the war, the liberation and the purges without antagonizing either group. The reconciliation was not effected overnight. For months a joint committee of 14 had been meeting for consultation. There was a real will to unity among the mass of church members, both missionary and Korean, particularly among younger men and women. The visit of E. Stanley Jones early in April under the auspices of the National Christian Council stimulated the determination to reunite.

Presbyterians Agree On Education Plan

The Presbyterian General Assembly, which met in Seoul the week before the Methodist conferences, agreed upon a formula to solve the theological education issue which had threatened the unity of the church. The 150 delegates, all from south Korea, accorded recognition both to Seoul's Chosun Theological Seminary, which was "permitted" (as opposed to "recognized") shortly before Pearl Harbor, as well as to the recently founded seminary on South mountain in Seoul, which is regarded by its backers as the successor to the prewar seminary in Pyen Yang, north Korea. A committee presided over by H. Namkung, general secretary of the National Christian Council, was appointed to effect a merger of the two seminaries provided an effective formula can be found. The assembly took no official notice of a third seminary at Pusan, which is being sponsored by two Presbyterian mission boards which grew out of the Machen controversy. It referred to the youth commission of the church a petition from 400 students in Seoul universities and middle schools asking for leadership guidance and program assistance.

Editor Challenges Christians To Outdo Communists

In his final issue for April, Hugh Heung-wu Cynn, editor of Seoul's daily *Union Democrat*, wrote as follows: "Communism has the floor now. Its followers have religious fervor. Why? Communism teaches economic equality and promises a near-future sufficiency for all after a short transitional period of hardship. Its followers make a frantic effort to practice what it teaches. . . . Christ's teachings include all that Communists are aiming at and go beyond. . . . The followers of Christ have made a signal failure today of anything near economic equality. Wealth worship on the part of the professed followers of Christ is what is keeping the people from accepting Christ. . . . If the Christian missionaries and nationals are to remove the gap between Christ and the people, this undervaluation of wealth must be got rid of. Christ rose above wealth while teaching its equitable sharing. Can his followers do the same, and thereby help the people to *see* him? A near-asceticism or austerity is the word."

And So Forth

The Y.M.C.A. and Y.W.C.A. sponsored a national leaders' training conference here during the last two weeks in April. Present were 80 delegates from 17 city Y.M. and 14 city Y.W. associations, as well as representatives of more than 50 student fellowships in Seoul. In addition to local and national Korean leaders, the faculty included Elisabeth Palmer of the Y.W. staff in Geneva, Ira Holland, who recently came here from China, and this correspondent.

There are now almost 300 student Christian fellowships in Korea, 90 per cent of them in middle schools.

Attendance of the four delegates named by the National Christian Council to go to the Asian conference of the World Council of Churches and the international missionary conference at Bangkok in December is conditional upon the availability of travel funds.

Theme of the address at the memorial service held here April 25 for Mrs. Horace Underwood was her dying words: "It is all right." The missionary's conduct when confronted by the bandits has become legen-

dary. Koreans say of her: "She died a perfect death. She died to save her guests."

WINBURN T. THOMAS.

The Church Roll

Luman J. Shafer, chairman of the Interboard Committee for Christian Work in Japan, will sail from Seattle June 16 to spend six months in Japan assisting in the program of evangelism there. The committee unites the Protestant churches in the United States in their work with the Church of Christ in Japan.

Bishop Ivan Lee Holt of St. Louis has been named president of the Methodist council of bishops, succeeding Bishop James C. Baker of Los Angeles.

Edwin C. Broome, pastor of First Unitarian Church, Belmont, Mass., 1940-49, is in Germany, serving as chief of teacher training and cultural exchange for the U.S. military government's educational and cultural branch, Berlin sector. Part of his work is the selection of young German men and women to study in this country.

During April, Hugh Watt, dean of the divinity faculty and professor of church history in the University of Edinburgh, Scotland, delivered the Stone lectures at Princeton Theological Seminary and spoke at Muskingum College, United Presbyterian institution at New Concord, Ohio, which conferred on him the honorary degree of doctor of literature.

Jameson Jones, 19-year-old managing editor of *Concern*, a Methodist youth paper, won the prize in the international essay contest sponsored recently by the World Council of Churches. His subject: "The Concrete Action a Young Christian Should Take for World Peace Today." There were 493 entries from 29 countries in the contest. The award, 1,000 Swiss francs (about $250), is to be used for travel.

Clarence Tucker Craig, professor of New Testament at Yale Divinity School, has been named dean of Drew Theological Seminary, Madison, N. J. He succeeds Lynn Harold Hough, who retired in 1947.

Harold W. Ruopp, formerly pastor of Central Church in Chicago's Loop, has been appointed to the pulpit of Hennepin Avenue Methodist Church, Minneapolis.

Recent deaths in the field of religion: John Van Ess, clergyman and educator who spent 47 years in Irak as director of the American School for Boys and wrote a number of books on the Arabs, on April 26, the day before he was to have sailed for retirement in the U. S. . . . Henry P. Eckhardt, formerly vice-president of the Lutheran Church—Missouri Synod and founder of the American Lutheran publicity bureau, in Pittsburgh, May 11, at the age of 82. . . . Peter Maurin, founder of the Catholic Worker Movement and cofounder of the monthly *Catholic Worker* (in 1933), on May 15, at the age of 71. French-born, Mr. Maurin was widely known for his appeals for a dynamic Catholicism and for the "hospitality houses" for the poor which he established in the U.S. and abroad. . . . Walter L. Wright, Jr., professor of Turkish language and history at Princeton University and formerly president of Robert College and the American College for Girls, Istanbul, on May 16, at the age of 49. . . . John Van Schaick, minister emeritus of the Universalist National Memorial Church in Washington and, from 1922 to 1945, editor of the *Christian Leader*, national Universalist magazine, on May 16, at the age of 75. . . . Mrs. Cleveland H. Dodge, Presbyterian laywoman and philanthropist who gave millions of dollars to philanthropic causes, including hospitals, Presbyterian mission and student work and the Y.M.C.A. and Y.W.C.A., on May 18, at the age of 91. One of her sons is Bayard Dodge, president emeritus of the American University of Beirut, Lebanon.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Ma and Pa Kettle (Univ.) Percy Kilbride, Marjorie Main. *Comedy.* What winning a pushbutton house in a contest does to the shack-dwelling, shiftless family audiences met as neighbors to the principals in "The Egg and I." *Obvious slapstick* played broadly and with vague air of condescension. M,Y,C

Mr. Belvedere Goes to College (Fox) Tom Drake, Shirley Temple, Clifton Webb. *Comedy.* Middle-aged, elegant, self-labeled "genius" of last year's "Sitting Pretty" enrolls in small college as freshman to fulfill prize novel rules, undergoes hazing, other vicissitudes with accustomed aplomb. Except that incidental contrived youthful romance slows things up a bit, so long as Mr. Belvedere is around things *proceed hilariously*, with wit and spontaneity. M,Y

Night Unto Night (War.) Broderick Crawford, Viveca Lindfors, Ronald Reagan. *Drama.* Problem, "Is life worth living?" faced by young man newly afflicted with epilepsy and war widow unable to cast off depression left by husband's death. Set in old Florida beach town, with hurricane accompanying climax. Problem seems overdrawn, ramifications of plot obscure. An *earnest but pedestrian* argument for persistence of life after death. M

The Window (RKO) *Melodrama.* Small boy, driven by heat to seek sleep on tenement fire escape, happens to witness a murder. The next day he tries to report it, but his family and the police only laugh at his "fancy," punish him for his insistence. When the guilty couple hear of his story, however, they set out to silence him, and there ensues one of the most horror-filled stalkings ever filmed. So entirely believable, with realistic settings and "real life" characterizations, that the *horror and pity* generated are almost more than one can bear. Taut, engrossing, fear-inspiring. M

BEST CURRENT FILMS

For Family: Adventure in Baltimore, Down to the Sea in Ships, Little Women, Louisiana Story, Melody Time, Nanook of the North, Olympic Games of 1948, The Secret Land, So Dear to My Heart, The Stratton Story, The Sun Comes Up.

For Mature Audience: City Across the River, Command Decision, Day of Wrath, Hamlet, High Fury, Home of the Brave, Joan of Arc, Johnny Belinda, A Letter to Three Wives, Paisan, Red River, The Red Shoes, The Set-Up, The Snake Pit, The Treasure of the Sierra Madre, Undercover Man. 6-1-49

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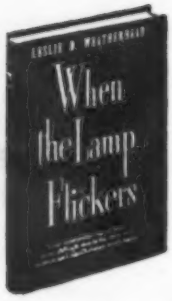

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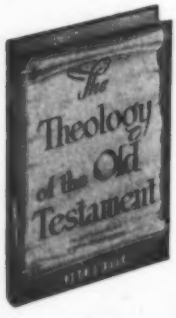

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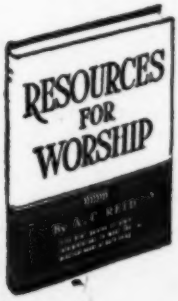

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